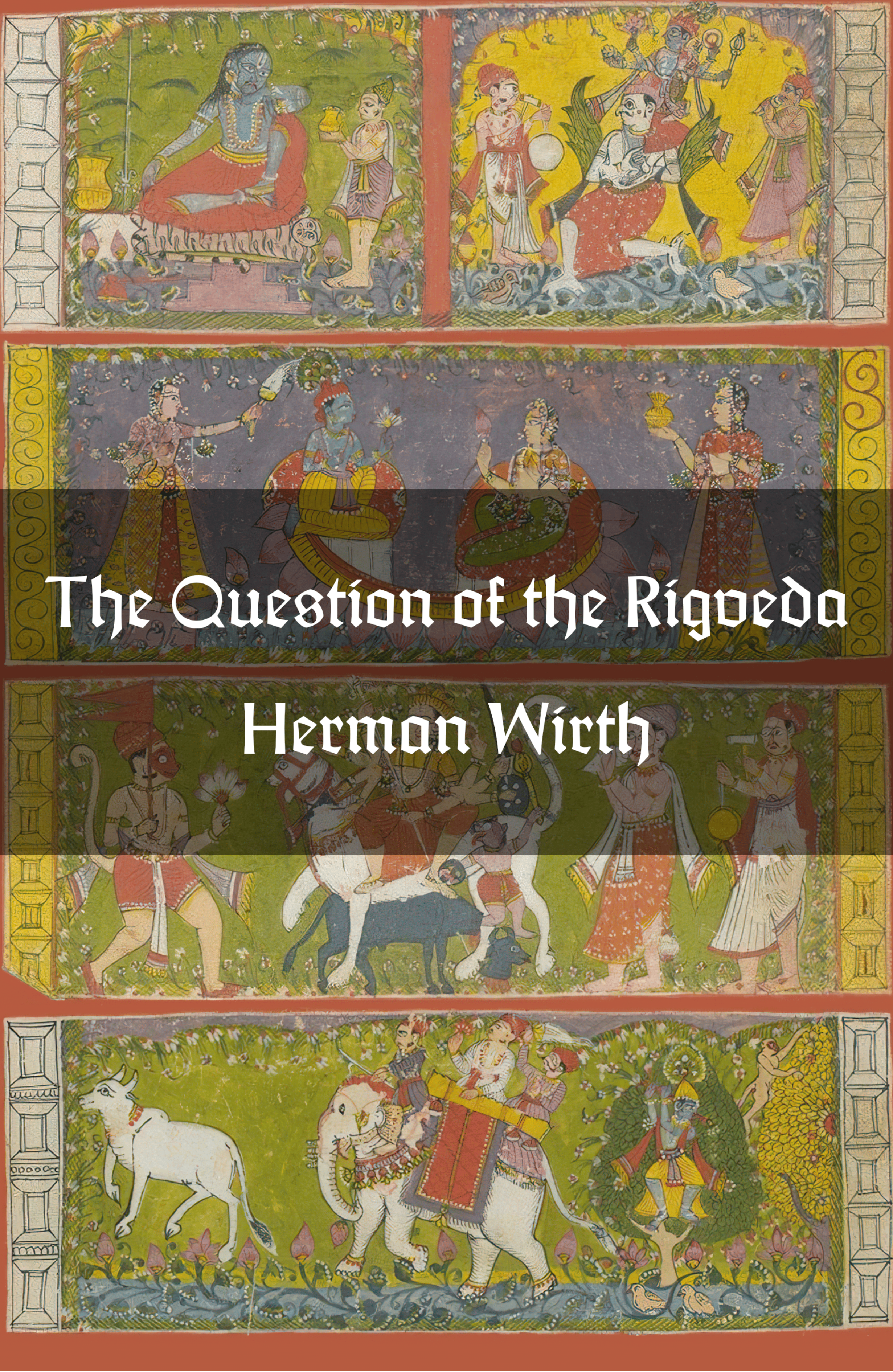

The Question of the Rigveda

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THE QESTION OF THE RIGVEDA

PREFACE.

The present work with regard to the age of the Rigveda and the Rigveda Religion has been undertaken upon the instigation of Professor S. Goswami.

It came at the right moment together with the results of the investigation, which lead to the historically spiritual understanding of the "Charriot's Age" of human history, from its beginnings to its end perspective.

The one who undertakes to approach the so difficult question of the origin and age of the oldest religious document of the Indo-european humanity, must tread along new paths, especially if he is no Indeologue. In the present work the ways passed by the primordial religions and symbolic history is being traced backwards until its origins.

May this book, reach beyond the boundaries of its scientific goal and bring some spiritual clarity into the crisis of the men of to-day.

The Author.

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Abbreviations.

In the present investigation the following works of the author are being referred to:

Humanity's primeval Holy Script. An investigation of the history of symbols on both sides of the Atlantic. Berlin-Leipzig 1931-1936. Both with an illustration atlas.
Referred to as .... H.H.S.

Euroasiatic Prolegomena to the history of the Indoeuropean primeval religion. Vol.I. "The idea of God, Space and Time: ~~Cal~~endaric cult-symbolism and myths.
Vol.II. "The sign of the Power,Life and Prosperity of the divine worldorder. Illustration atlas.
Referred to as ....Prol. I
and II.

The Calendar disk of Fossum. A monography to the history of the primeval Germanic calendar, its cult-symbolic and the runic characters.
Referred to as .... Mon.

Both works will appear in the E.J. Brill edition, Leiden.

The sign tables I - VI have been taken from the "History of the Megalith-Religion of the Old World", which is under work.

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I. Max Müller, the Rigveda-Chronology and the Boghazköi-discoveries.

F. Max Müller, the first publisher of the Rig-Veda (1849-74), says in his "Hibbert Lectures " (1878): "One thing is certain: there is nothing more ancient and primitive, not only in India but in the whole Aryan world, than the hymns of the Rig-Veda. So far as we are Aryans in language, that is in tought, so also is the Rig-Veda our own most ancient book". 1)

With regard to the age of these Vedic hymns, M. Müller has expressed himself already in the second edition of his "lectures, delivered in the University of Cambridge", in the following way: "I shall say even more, and I have said it before, namely, that supposing that the Vedic hymns were composed between 1500 and 1000 B.C., we can hardly understand how, at so early a date, the Hindus had developed ideas, which to us sound decidedly modern. I should give anything if I could escape from the conclusion that the collection of the Vedic Hymns, a collection in ten books, existed at least 1000 B.C. that is about 500 years before the rise of Buddhism. I do not mean to say that something may not be discovered hereafter to enable us to refer that collection to a later date. All I say is that so far as we know at present, so far as all honest Sanskrit scholars know at present, we cannot bring our pre-Buddistic literature into narrower limits than 500 years". 2)

In his "Hibbert Lectures" M, Müller has exposed the "Four strata of Vedic literature"in relative chronology, in the following manner (p. 145 ff) :

I. Sūtra period, 500 B.C.; II. Brāhmana period, 600-800 B.C; III. Mantra period, 800-100 B.C., to which period he adscribed"the collection and the systematic arrangement of the Vedic hymns and formulas"; IV. Chandas period, 1000-x B.C. "It is therefore before one thousand B.C., that we must place the spontaneous growth of Vedic poetry, such as we find in the Rig-Veda, and in the Rig-Veda only, the gradual development of the Vedic religion, and the slow formation of the principal Vedic sacrifices. How far that period, the so-called Chandras period extended, who can tell? Some scholars extend it to two or three thousand years before our era, but it is far better to show the different layers of thought that produced the Vedic religion, and thus to gain an approximate idea of its long growth, than to attempt to measure it by years and centuries, which can never be more than guess-work".

Thus,also in the present investigational work the most important layers of the Rigveda-tradition i.e. the Agni and Indra Religion, is going to be presented in its relation to the Chandra period, the carmina antiqua of the Indoeuropean primeval religion.

Max Müller died seven years before Hugo Winckler made his sensational discoveries in Boghazköi, in the old Chatti-reign (1907), when he found the two documents referring to the Agreement between the Hethite-King Suppiluliuma, originally from the Westindogermanic provenience, and the MItanni-King, Mattiwaza, originally Eastindogermanic provenience. In these diplomatic Agreements, written in Akkadic language and in the quoin printing a Pantheon composed of deities of the Near-East is mentioned; the deities are the keepers of the said agreement and at the same time they are also the deities in whose name the oath has been delivered. Underneath appear " approximately

collection and the systematic arrangement of the Vedic hymns and for
mulas"; IV. Chandas period, 1000-x B.C. "It is therefore before

at the hundreth place" 3), the Indoaryan deities of the Rigveda: Mitra, Varuna, Indra, Nasatyas. The investigations and the discussions which arose with regard to these discoveries and other Aryan linguistic documents of the Hatti-Hurri, have shown that in the second Millenium in the Near- East there were sovereigns and nobles of the Chatti (Hethites) and Churrites of Mittani, who had Indoeuropean and Indoaryan names, which doubtlessly proves that we are dealing here with Indoaryans.

A. Hillebrandt, who was able by way of conclusive proofs to antedate Max Müller's Brāhmana period from 600-800 B.C. to 1000-1200 B.C., raises the question: "Were they Hindoos. those men who appeared in Boghazköi, or were they the Hindoos? A very different matter." 4) That means were they Rigveda Hindoos, with the Rigveda Religion, or were they Indoaryans, who had nothing to do with the Rigveda? The last question has been answered in the affirmative by Walter Wüst in his thesis about "The Age of the Rigveda" 5). He refers therein to the investigations of E.W. Hopkins, who points out the special relationship of the VIII. Mandala of the Rigveda with the West. 6) Wüst also points out the word manā (coin) (RV.VIII,78,2), which belongs to the Boghazköi-Mitanni-period. This manā was considered to be a Akkadic word already by M. Müller, who compared it with the Latin mina, Greek μνᾱ, Phoenician manah 7)

It is the same Indra of the Boghazköi-Agreement, who is invoked in this place of the Rigveda: "Oh Indra, bring us a brilliant jewel, a cow, a horse, an ornament, together with a golden manā".

The VIII. Mandala of the Rigveda is altogether an Indra-book: the main part of its hymns is entirely dedicated to Indra, the Lord of the armies and destroyer of fortresses, the charriot-fighter storming ahead in his vehicle drawn by foxes. The authors of these hymns declare mostly that they belong to the Kānva-family. Already A. Hillebrandt pointed out in his "Vedic Mythology" (I,P,207 and 438), that these "Prāgathikāni" the KĀNVAS and Āṅgirasas of the VIII. Book, were subjected to contemptious treatment on the part of the authors of the other family-books of the Rigveda. The families of the VIII. Book occupy a special place in the cult and rites. According to Wüst (P.175), this can be explained so that these families belong to an Indian clan, which separated from its stock and chose perhaps the way over the Caukasus, becoming thus influenced by alien cultural spheres, and being afterwards regarded upon with great suspicion by their Brahmanic brothers-in-faith, who doubted about their religeous seriousness. There must have been at least to migration roads. The Books III, IV, and VII must have travelled on a shorter road, arrived first in India and thus date the older ones. E. Meyer is of the opinion that the Hindoos had already settled down in the Indus-region as an independent people at any rate in the 15th century. The VI. and the VIII Book must have reached India in a roundabout way, and made their ingress into the Indian geographical boundaries much later; they excede in fights with all sorts of non-Indian clans and people. These books are undoubtedly younger than the above mentioned.

What was the dynasty of the VIII Book, the Indra-Book, these people whom we find in the Churrite Warrior-nobles, Mitannis'Aryan masters? This Hethite-Churrite Warrior-aristocracy is called marijanni, a name which we find in the Rigveda as marya "young man, man", and which is specially used to dename the Maruts. Whether the Maruts should be regarded as Weather-and Storm-Deities or primevally as the Army of the Souls in the sense of the "Wild Chase" of Wodan-Odin, can be left aside here. (A.Kuhn, Benfey, L.v.Schröder, A.Hillebrandt).

A. Hillebrandt pointed out in his "Vedic Mythology" (I,P,207 and

The description of the Maruts in the hymns of the Rigveda, is made after the picture of the Hethite-Churrite Warrior-nobles of the epoc, of the Aryan marijanni, those charriot-fighters, who conquered with the charriot the Near East and India. In the hymns of the Rigveda the Maruts are described as team, a brotherhood of the same origin, age, opinion, grown up in the same living place, - A Warrior-union of young men. They are called: " The Youngmens's team of Heaven" (Dīváh máryāh III,54,13; V.59,6) or the "Heroes of Heaven" (Diváh vírāh I, 122,1; V,54,10). ,Further they are called the "The Youngmens's team of Rudra" (Rudrásya máryāh I,64,2). We cannot enter at this place into a study or the relationship to Rudra-Śiva, the God of the Souls and Fertility.

The brotherhood (VIII,20,22) of the Maruts is also called "Companionship", "HOST" (gaṇa) or Sárdhas "Host", "Power" (sárdhas mārutas I,37,1,5) . That they must belong also to another Indo-european community-epoc, has been demonstrated by H. Grassmann, when he referred to the Umbric cerfo Martio. This would directly correspond to the denotation sárdhas marutas, to which also M. Müller refers. 8) This thesis has been further elaborated by Adalbert Kuhn, who established a relation between MArs, Martis and the Maruts, tracing the origin of these words to the root-word mar - to die, and bringing them in connection with the Germanic "Maren" or "Mahrten" and the "Morris-dancers". A.Hillebrandt, who at first was very sceptical with regard to Kuhn's thesis, has lead it further stating different new reasons for this assumption; 9) also L.v. Schroeder treats the subject of the ancient Indoeuropean theme of the Maruts as cult-dancers, and brings them in connection with the Kuretes of Crete, the Phrygian Korybants (phrygischen Korybanten) and the Roman Salier. 10) These Salier are "a collegium of twelve noble, and highly esteemed priesterly dancers" of Mars, who armed with shields fallen from the sky, executed on the 1st of March, Mars's birthday, a weapon dance of worship in his honour. With regard to the symbolic 8 form of these shields, I refer to Prol.II, and to my History of the Megalith-Religion. L. v. Schroeder underlines, that also the Korybants danced around the newborn Dionysos - "The Son of"Heaven"or of"God", just as did the Kuretes, who danced round the "Zeus"-child born of Rhea in the cave of the Ida-mountain. The Battle-God Mars is here a Hypostasis of the old "Child of Heavens", of the "Son of Heaven and of Earth", who is the leader of the "Souls" and the God of Fertility. Thus he is called upon in the ancient cult of the Fratres Arvales, in the grove of Dea Dia, the serious goddess of the Romans, in the ancient song of the soil toilers. (P. 144).

Agni-Frey as the prereligious historic stage, Indra-Thor as the stage during the peoples' migra-period.

The "Child" of the "Son of Heaven and Earth" the Agni of the Rigveda, belongs to the Pre-Indoeuropean antiquity. His methamorphosis into a Battle- and the God of Death, takes place during the period of the great Indoeuropean and Indogermanic migrations. In the Rigveda Agni belongs to this preliminary stage, whilst Indra already belongs to the bellic transformation stage. In the Germanic sphere Frey, the Norwegian Fröy, Old-German Fro belong to the same preliminary stage as Agni, whilst Thor belongs to the same bellic transformation stage as Indra. Odin-Wodan is already the result of the completed transformation period of the epoc of the Peoples'migrations, and is the God of Warriors and the Safe-Conductor of the Warriors'souls.

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10) These Salier are "a collegium of twelve noble, and highly es-

The dancing Youngmen-union of the Maruts in their weapon ornaments, belong in their quality as "Brotherhood of Heaven" to a period before the Indoeuropean Peoples'migration epoc. That is the period of the Pre-religious times of "Heaven and Earth", and of the Myth of the "Child of God" or "Child of Heaven", of the "God of the Year", who is born from the womb of the Mother Earth, from the Mountain, from the "Stone", from the"Water" , as Agni, or the Zeus of Crete or Dionysos. Also the Thrakian Dionysos, as "The Son of Heaven" or the "Son of God" is the son of Dios "God" and of Semele "Earth", just as the child-Zeus of Crete, which is born in the Ida-mountain. The Kurethes belong to the nearest environments of the Gods-Mother and Mountain-Goddess Thea, just as well as the Phrygue Korybants belong to the Rhea-Kybele.

Crete's cult and Matriarcal culture, and the Megalith Religion of the Occident,

We know the Kuretes from the expositions of the Minoic-Mykenic culture, in relation with the Mother-of-God and the Child-of God. This "Motherland" (μητρίς) - as the Cretes called their country, instead of the "Fatherland" (πατρίς) as the inmigrated conquerors, the Homerian Greeks, called it, (Plato Re. IX,4p.575 d) - was an Empire of Peace, in which all bellic representations are missing. From the point of view of culture, and judging by the monuments, clearly Matriarcal. The first onstorm of the Greek Peoples'migration, of the charriot driving ? (Achäische) Warrior-nobles, destroys completely the Minoic-Cretean civilization of the "Motherland", just as the Wikings of Ahhijavâ or Achchijâ destroyed the Hithite Empire in the Near East. But the castle-building masters of Mykene and Tiryns are themselves absorbed by the religion of the subjugated, and help to form the Matriarcal Megalith-Religion of Crete. From the point of view of the history of culture and of symbols the Megalith-Religion of Crete belongs to the Occidental antiquity period, i, e. to the ancient Indo-european Religion, in its Neolithic stage. That had been once also the ancient religion of the Greek conquerors themselves, before the period of the Peoples'migration. Only the second onstorm of the Greek Peoples'migration brought about the final destruction of Crete and its religion of Uranos and Gaia-Rhea, Panmêtêr.

The Maruts have not lost in the Rigveda their old relationship to the cosmic myth of the year's transition of the Son of Heaven and Earth. But they already appear in the transitory stage as the heavenly marijanni, and now in connection with Indra, the God of Battle, as his followers. Of the 33 hymns of the Rigveda, which are dedicated to the Maruts, seven belong to the relationship with Indra. It is the VIII Book, the Indra-Book, which in the 7th hymn describes the Maruts as "holding lightning in their hands, they hasten heavenward, golden helmets are on their heads" (25), - "who carry the thunderbolt in their hands and are armed with golden daggers (axes) (32). This picture is completed in the V.Mandala (54,11): "on your shoulders are the spears, on your feet rings, on your chests golden chains, o Maruts, on your chariot gems; fiery lightnings in your fists and golden headbands tie your hands" (M.Müller).

This youngmen's brotherhood driving along in golden chariots drawn by golden hoofed horses, "with the glittering spears" (rstividyut I,168,5; V,52,13), the golden axes (?) (vásī), the as lightning glittering warriors storming on in their weapon ornaments (vidyut , V,54,2,3,11; I,64,5) remind one of the description of the Achäic Warriors in the XIX Book

ture and of symbols the Megalith-Religion of Crete belongs to
the Occidental antiquity period, i. e. to the ancient Indo-

> And there poured out from the boats light shimmering
> helms and strong, bent shields, together with strong
> lances.
> Light illuminated the skies and the earth laughed
> Under the lightnings of the steel; the soil resounded
> From the steps of the men.

These are the warrior-followers of the Momeric "marijanni" of the type of Achilles, of whom it is said:

> In the middle thereof harnessing his weapons, the
> Noble Achilles grinded his teath; his eyes glistened
> As burning fire. -

The above mentioned 7th hymn of the VIII Mandala lets the Maruts protect the fighting Trita, as well as Indra in his fight with the Winter-demon Vrtra (24). In verse 32 the author of the Kanva family, praises "Agni together with our Maruts, who carry the thunderbolt (vajra) in their hands and are armed with the golden axes" (vāsī). "Tho old fire has been born (the fire has been born first, 11), like the glitter of the splendour of the sun, and the Maruts have spread far and wide their lights".

Just this VIII hymn, 7, shows the whole complex of the tradition: the Maruts as followers of the Agni-Trita, in an old belief of the birth of the Fire, the Light as the myth of the Sun. Sāyana is also of the opinion that the verse 36 refers to a Agnimaruta-Sacrifice. The light of Agni was born "first" (pūrvya). Only after that appears Indra, the Vrtra-(winter) killer with his club (vajra), as the second welfare-bringer in the old Indian religious tradition of the Rigveda.

II. The Indoeuropean Peoples'migration and the religious shifting: Agni - Indra and Frey - Thor.

In order to be able to trace the shiftings of the Rigveda - Religion in the course of time, and to determine its age one must follow closely the Indra-theme, as it gives an important clue. From the point of view of time it is older than the Boghazköi-Agreement, and its origin must be looked for regionally, further backwards, more to the North. On the other hand it is younger than the Agni-theme, that is to say the shaping of it, in which the Indra-theme appears in the Rigveda tradition, is in its oldest parts Neolithic, whilst the Agni-theme can be referred to the Mesolithikum or the younger Paläolithikum.

A.Hillebrandt, has drawn in his "Vedic Mythology" (III,190), the undeniable deductions, that Vrtra is the Winter-demon, who covers the rivers, the waters and the springs with a sheet of ice, and whom the Hindoos must have taken from a Northern origin, "from Kashmir or from the Northwest" into their new homeland converting it into a cosmic myth (Compare VIII, 32,26). The idea that the Rigveda, in accordance to its cosmic myths, astral constellations etc., must have, to a major part, ~~have~~ originated in Northern and even perhaps subarctic latitudes, has been also confirmed by Hermann Brunnhofer in his work the "Aryan Antiquity" (1910; he traces the origins of the Rigveda to 6.000 B.C.), but most specially by Bāl Gangādhar Tilak in "The arctic home in the Vedas" (1903).

Indra's name is thus surely older than the migration into India of those Aryan tribes, who worshipped him as their welfare-bringer and safe-conduct God. On the other hand this name and this cult must be based on this Aryan People'migration, as a part of the Indoeuropean Peoples'migration of the younger Stoneage and older Bronzeage. In IV,30,17 Indra is glorified as the "Master of the

shifting: Agni - Indra and Frey - Thor.

Powers" , who has lead Turvasá and Yadu, the Ancesters of two Indoaryan migration tribes, safaly over the rivers. (Comp. II,15,5; I, 174,9). He helped the King Sudas, having listened to the prayer of his priests, the Trtsu, to which also belonged Vasistha and his people, in the battle of the Ten Kings. Indra broke in a moment all the fortifications, composed of seven castles, of the enemies, by ~~way of~~ his powers VII,18,9 and 13; comp. VII,33,3) . He "burst the castles, which the Blacks keep in their wombs" (II,20,7). "By killing the Dasyu's he helped the Aryan race" (III,34,9, comp. I, 130,8; IV, 16 13). Indra, the Safe-conduct and Host-God of these inmigrants, who helped them in their fight with the native Dasyus or Dasas, is the God of Victory: "Who is called upon by the brave and by the fainthearted; by the fleeing and by the victors, Indra on whom all creatures' eyes are fastned - who is followed by the Maruts, we call to Thee to be our friend (I,101,5), (I,174,1). " Thou~~gh~~ Indra art the King above all Gods.- Protect our masters, protect ourselves, oh Asura. Thou~~gh~~ art the true Master, our generous Helper in need; Though art the truly rich, the bestower of victory (2). Thou~~gh~~, oh Indra, has conquered the alien-tongued tribes, when Thou~~gh~~ brokest their shelter, the seven castles. (3) Conduct the hosts, who have in Thee, oh Indra, a valient Master, and to which you are alied oh much praised one. (10) . Thou~~gh~~, Indra, shall be to us always our dearest Protector of men. Thou~~gh~~ givest us victory over all adversaries".

Indra is the God of Protection of the Warrior-union. The VIII Mandala praises him as the "powerful friend of men" (2,39): "All men call Thee often" (4,1). "All fighting men call upon Thee, oh Indra, in the battle". (I,63,6). Indra's actions are described as "man's work" (3,20). Indra the "Master of the intoxicating drink" (1,21) acquires his "Manpower" through the Soma-intoxicating drink (2,23; 3,8; 67,7) This Soma-intoxicating drink is the "Work of Men" (53,10; 54,8; 55,5). In the ever returning refrain he is praised as the "Strongest Host-leader" (57,1), and in the hymn 36 as the "Hero, who wins all battles and all fields". The author of I,133, would like to cleanse ~~with~~ by Truth both parts of the world (Heaven and Earth), and burn all the great liers, "those who have no Indra, and who are prisoners, killed, destroyed and who cover the field of battle". (3) " Beat down the host of those magicians on the field of corpses, on the large heap of wreckage." (4) " Blast the great ones, Indra, hear us". (I,173,5) "Indra be praised by the soldier, by the generous hero, by the chariot fighter". Indra is~~t~~ most often compared to the "Bull", "Ox", who pulls everything down.

Indra is the leader of the Warriors-union, wheather they are the heavenly young brotherhood of the Maruts or earthly men. He is the "praisworthy man" (VIII,24,19). Perhaps Indra's name in itself means "Man", originating from a root √nros (Jakobi KZ 31, 316 ff. who has calculated the age of the Rigveda to 4500 to 2500 B.C.)

Indra, the chariot fighter with the club.

The leader of the Maruts-marijanni has the epithet "Chariot fighter" (rathesthā). Being in possesion of a chariot and having as weapon a club (vajra) and appearing as the heavenly thunderer, his appearance from the point of view of the historical time could be fixed as belonging to the Indoeuropean Peoples'migration period. Indra is described as vajrabhṛt "bearing a bolt", vajrivat "armed with the bolt" vajradaksinā "holding the bolt in his right hand".
, ~~the Maruts,~~
His followers are also described as vajrabāhu or hasta "holding the bolt in his arm or hand", vajrin "armed with the bolt", which are also the attributes of Rudra. The club (vajra) is describes as

(53,10; 54,8; 55,5). In the ever returning refrain he is praised
as the "Strongest Host-leader" (57,1), and in the hymn 36 as the

"of steel" (āyasa) (I,52,8 etc.) On other places it is described as aśman "Stone" (I,172,2; V,56,4) or parvata "Rock" (VII,104,19) As the club of Indra is describes as "heavenly" (vájra Svaryah) (I,32,2; 61,6)it is also spoken of as áśma svaryah, "The heavenly stone". (V,56,4 comp. 30,8).

The indo-european heavenly Thunderer

With this weapon Indra cleaves the rock, the stone for the deliverance of the water, kills Vrtra etc. Different investigators have pointed out the similarity in the ancient Indoeuropean and specially ancient Indogermanic traditions, between others Oscar Montelius 12) and Leopold v. Schröder. 13) There exists a name of invocation for the God of Heavens as the Thunderer, which appears in the Rigveda as Parjanya. In the VIII Book (6,1) Indra is being identified also with him, as also later on in the Mahabharata. This invocation name for the ancient Indoeuropean God of the Heavens or of the Highest Being has later on departed from him, the further this Highest Being moved away during the Peoples'migration period, and made place to more anthropomorphic deities, as Indra. The word Parajanya is related with the old Northern Fjorgynn , the Slave Thundergod Perun, the Lithuanian Perkunas, the Lettonian Pehrkons. Fjorgynn is in the Northern tradition a completely forgotten and faded away figure. In the Baltic and Slave religious history the old stage of the cleavage is still traceable. Perun is also related to the friendly God of Heaven Bog. Also this name is old Indoeuropean, in the old-church-slave bogu "God", in Rigveda Bhaga (VII,41). The attribute friendly is also attached to Agni-Savitr, as also to Indra as the "mild giver". Bhaga's shining eye (I,136,2) and Agni-Visnu's wandering along Bhaga's path (III,54,14) point to the Heavenly wanderer, the Son of Heaven of the Heavenly Father.

Thor-Donar the counterpart to Indra.

The counterpart to Indra in the Indoeuropean sphere is to be found in the Germanic sphere. It is Thor-Donar. It is the Indogermanic diagonal, the Indoaryan and the Northgermanic poles, which owing to their prolonged isolation have retained the original historical development, also in their myth-traditions, in the most accurate and complete way. It should be remembered that the literary versions of the Island traditions, as they appear in the Edda, are at least two thousand years younger than the final version of the Rigveda. The conformity in the traditions is exact. The two chief apparitions of the Rigveda-Religion, Agni and Indra, have their counterpart in the old Nordic Religion of the Edda tradition in the shapes of Frey and Thor. It is to be noted that the Frey-tradition has been completely repressed and overshadowed by the Thor-tradition. This has been the case even to a greater extent in the South Germanic spheres, where the conversion led by the Church had started earlier, and braught in its wake the suppression of the "religious traditions of the heathens", and where as a consequence the literary records are very few in comparison with the North Germanic sphere and Ireland. The North-Germanic traditions allow us however to trace the historical background of the mythology of the „Wane-God" Frey (vanagu Skald. 7) and the "Asen-Thor" (Asapórr Gylf. 9,21; Hárb.52) and gives us some understanding of the prehistoric happenings, that lie behind the myth about the"Wane- and Asen War".

Wane-and Asen-War: the Megalith-people and the battle-ax men (String-keramics)

It is the invasion of the "Schnurkeramiker", the Battle ax- and Single-tomb-people into the Northwest-German and Jutland cultural sphere of the Megalith people. This invasion takes place in the intermediate stage between the

the counterpart is to be found in the Germanic sphere. It is Thor-Donar.

"Dolm- and Ganggräber" civilization. The "Schnurkeramiker and Battle-ax people must have come from Central-Germany, along the lower part of the Elbe, over Holstein and Schleswig into Jutland. This invasion has broken up the lower German Megalith-culture region into the "Emsland-Netherland" and the "Mecklenburg-Pommern" groups. It destroyed the great stone-tomb-civilization of Holstein, and is the reason why in Jutland there was no further development of the "Passage-tomb-culture", as was the case on the other East Danish Islands. From the final amalgamation of the Megalith-people and the Battle-axe people there originated the Teutons. 14)

Both the Megalith-tomb-people and the "Schnurkeramiker" belong to the ancient Indoeuropean stock. The Megalith-tomb people belong from the point of view of the cultural development to the maritimeAtlantic-European Megalith-civilization-sphere, whose centre is to be looked for in the North-Sea circle: Scandinavia, lower Germany, Britain. 15) According to the old Irish traditions, which so far have found but little consideration, the Megalith-tomb people, fir síde, the Tuatha Dé Danann, have arrived in their ships to Ireland from the North, over Schottland. The Megalith-tomb culture is a maritime culture. The same images of ships hewn in rocks appear in the great stone tombs on the Danish Islands, as well as in Ireland (Brugh na Bóinne, New Grange and Sliabh Na Calliaghe)and in Bretagne (Morbihan). 16) It is those seafaring, peasant farmers who have erected these formidable family tombs. These are the expression of the soil-bound collectivisation of generation of families, as we meet it in historic times in the sacral "land-rights" of hereditary soil (o al) and the "soil of general property". Its characteristics are matriarcal, especially so with regard to the cultural and religious life of the family and the race. It is a peaceful culture of farmers, the reign established by the Wanes. According to K. Johannson the old etymology Vanir would be correct as uonio "Belonging to the water" "Descending from the water", old-Indian vâna "water" (idg. uono-) 17). With regard to the land of the Wanes (Vanaheimr) the pregenerators of Njord (Vm.39) and Frey, the study of the theophoric local names has shown that the centre for the Megalith cultural sphere of the North-Sea region, was the Kymbrian Peninsula with the Danish Islands and its hinterland, the South of Scandinavia and the Northwest Nether-German
/- 18 plain. The result of this investigation due to Magnus Olsen/-is also supported by Oscar Almgren 19).

The post ice-ti[illegible] attributes of the God of Welfare of the Wanes Frey: TheFolding-boat

It is important for the question of age of this Autochtonic Northern civilization and its God of Walfare, Frey, to remember that to Frey's attributes belongs the "folding-ship" Ski bla nir (Grm. 43, Gylf. 43-44, Skald 7,35). This has been described and proved by Wolfgang Schultz as "Hide-boat" or "Folding-boat" 20) A boat of this construction (ski) -boat, made of hides has been also used by the Scandinavian Lapponians, before they were pushed away from the Atlantic seacost 21) This type of boat is descending from the síd - culture of the Hill-chamber and great stone-tomb culture of the North-Sea sphere, and its older forms descending from an Arctic Fisher- and Hunting-culture. The pre-time population of Ireland is called in the legends Fir Bolg, the "Pipe" -, "Bag-people" the "people with the pipelike boat". In the"Book of Ballymote" (13b) it is said: lucht na curaidhe "Hide-boat-people" 22)in Metrical Dindshenchas I,2, Fir Bolg na mbad "The by their boats reknown Fir Bolg". According to the legends these Fir Bolg have come to Ireland "in a fleet, which was not of wood". 23).

"Belonging to the water" "Descending from the water", old-Indian

With the same kind of Lapponian-Finnish "Skraelingjar-boat" were also sailing the Celtic Britts, as described by Ceasar, Plinius and Timaeus, as well as the Germanic (Saxon)Viking who invaded the coast of the Galls, as recorded by Sidonius Appolinaris (native from Lyon, Bishop of Clermont about 470).

That the "Hide-boat" was still in use in the Bronze-age in the "home of the Wanes" has been proved by the excavation discoveries of Votiv in Nors on Jutland, where about one hundert small golden boats were found, which were placed one into another These small boats have a length of 11-12 cm. They are made of thin gold-plates and bronze ribbons. The form of the boats is sharp and cutting, both steves are drawn out to a point : showing that they are characteristic keel-boats. The particular (ski) construction points to the fact that these small boats were a faithful copy of the "kajak" vessels, which are made of a wooden construction covered with hides. 24) As ornament they have the System of the concentric circles, a symbol of the yearly movement of the sun (See H.U.Chap.8), the same sign as is engraved over the "Ship of the Dead" on the stone-plate of a Germanic tomb-hill from the Bronze-age, in Öland, Smeby 25).

The Northern conception of God in nature,may have placed, as a mythic parable, the blessing-bestowing ship of the Welfare bringer of the Wanes, the Lord of the Spring and of the Year, Frey, in the shape of an unfolding and regressing cloud-vehicle, in the sky. 26) In this way, the memory of the ship of the God Frey, has forthlived in the Swedish popular belief, of the blótgud Svía "The God of Sacrifice of Sweden" from Nóa-tún

The hide-boat goes back to to the young-Paleolithic culture of Magdalenia, and can be compared to the painting on the rocks of the Eskimo type, found in Altamira, province of Santander in the Golf of Biskaya. 27)

The stag-horn weapon of Frey

Only slightly younger is the other attribute of the God of the Wanes, Frey, namely the stag-horn-hoe. When Indra slays the winter demon Vrtra with the club of brass, according to older tradition with the "stone" (= club of stone, stone-axe, stone-hammar), we know from a place which has still been preserved for us in the Snorri-Edda, that Frey, the Belia dólgr "Enemy, Slayer of Beli" (Skald.7), the bani Belia biartr, the "Shining Slayer of Beli" (Vsp.53), killed the winter demon Beli with the hart's horns.

The stag-horn-hoe, the hart's horn axe is the typical Autochtonic implement of the Danish-Schleswig-Holstein cultural sphere the Arensburg-Lyngby stage. Its duration leads over the late Magdalenia, Epipaläolithic, Post-Ice time, and the middle Stone-age into the younger Stone-Age. I have pointed out for the first time to the fact 29) , that the Northern calendar disk of the peasantry and the calendar staffs, still had in the 16th and 18th centuries, in their symbolical winter and summer changes of the sun, archaically true, the stag-horn-hoe, the stag-horn-axe or the sharpened stone-axe, the "thorn", together with the Bronze- or Stone-age axe, as symbol of the " rupture of the year". The God of Welfare of the Megalith cultural sphere appears as "God of the Year" and "The Splitter of the Year" in the rock images of the Bronze-age, even he provided with this symbolical picture, be it in the Scandinavian scratch-images,as in the rock paintings in the South of Spain. By having made a cast of the calendar disk of Fossum, Tanum Bohuslän (Sweden), which belongs to the older Bronze age (about 1800 B.C), I have been able to preserve the age and continuity of this symbolic cult of the calendar belonging to the older Bronze-age. 30) (Illustr. 1) (Look up Mon.)

tander in the Golf of Biskaya. 27)

Even if the old-fashioned symbols and deity attributes were somehow "modernized" during the Bronze-age, the stag-horn-axe, which split the year being replaced by the sward, and the escort-ship with the escorting swan, by the horse, still the old popular belief retained and maintained the old symbols. This is also proved by the place in Gylfaginning with reference to Frey's stag-horn weapon.
The archaic attributes of Frey can be traced back with all assurance to the Epipäolithikum and Post-Ice middle Stone-age, from which the younger Stone-age Megalith culture is originating. And here we find the reign of Frey, the "God of the Wanes", whose reign is that of peace, living forth in the popular tradition of the Danish Megalith cultural sphere as the Froderfreden, in old Nordic Frodafridr, "Froderpeace" (Skald.43", "The golden age" 30). Frode is anoter name for Frey, who is called in Skm. 1 inn fródi. Comp. For Skírnis, (Str.1) where he is called fródi (the "Wise", "Full of Knowledge", and (Str. 3) where he is alluded to as fólkvaldi goda , "The God of the people" - as Agni in the Rigveda. The "Frodifrieden stands in relation to the Frey cult: Frey the árgud, "God of the Year", and veraldar god, "God of the Universe", is being asked for a ár ok fridr, "a blessed year (good harvest) and peace".

The Euhemeristic interpretation of the Myths by Saxo Grammaticus and Snorri has transformed Fre-Frode into a historical king, son of Fridleifr "The Heir of peace", and grandson of Odin". "He inherited the kingdom from his father, at the time when Emperor Augustus spread peace all over the world; at this epoch Christ was born. As Frodi was the most powerful of all kings in the North-countries, the peace was called after him in all Danish speaking regions, and that is what is known as Frodifrieden.-(Frodi-peace). None injured another, even if he was face to face with the bound or unbound murderer of his father or brother. There were no thiefs or robbers, and a gold ring could remain lying for a long time on the plain of Jellinge, without being touched". (Skald.42 Neckel).

The at a later date by the Roman Catholic Church introduced syncretism in the South Germanic sphere, appears in the new light of the History of the ancient religions, as an organic synthesis, in which Fro takes the shape of Christ as The Lord of Peace, and where still in the Corpus Christi Procession the til árs ok fridar is carried about, as in the old days in the Frey-processions in Sweden. (In Saxo's notes V,142) this "King Frotho" is horned to death by a stag , his corpse is embalmed and driven for three years in a carriage through the countryside, and finally burried in the Tomb hill of Vaerebro in Seeland. A similar legend is being told by Snorri in the Heimskringla (I,23 Youngmen legend), where he relates about the death of "the King Freyr" of Sweden, whose death was kept secret for three years. Holes were made, three in number into the Tomb-hill for the sacrifice gifts. We are dealing here with a tradition that has been given the aspect of a historical fact, but which is nothing else but the ancient Indoeuropean myth of the dying "God of the Year and the Universe", who disappears into the "Mountain the womb of the Mother Earth, at the time of the winter-sun change, and is reborn out of the waters. This myth has been completely preserved in the Rigveda, about Agni, the son of Dyaùspítar and Prthivimatar. The Indoeuropean ancient religion of Heaven and Earth, and the myth about the yearly circulation of the Son of Heaven and of Earth, are lost during the time of the Greek peoples' migration, and have disappeared in the Homerian version of the anthropomorphic Olymp-Deities-Religion. First again with Dionysos, the "God-Son", the Son of Dios "God" and Semele "Earth", comes again to the light from behind the mountains of wood of Thrakia- like a movement of rejuvenation and reawakening - this ancient Indoeuropean ~~myth~~ cosmic

robbers, and a gold ring could remain lying for a long time on the

myth, and finds its way into the empty Greek State-Deities-cult, with their "Eternal men" (Aristoteles). It is the cosmic myth of the successions of birth and death, the κυκλος τῆς γενέσεως the"wheel of samsára, the to its starting point returning year (sam sar Samvatsará). "As the yearly passing of the Son of Heaven goes through the three periods of the year (seasons), the three directions of Heaven, the three abodes, the three steps, so also goes the man through the three seasons of his life, the three age sectors, the three generations, from his birth to his death and the rebirth from the mother's womb.

The Frey-Frode-myth is also found in its historic repetition in the sphere of influence of Thrakia, in the circle of Dionysos and his Hypostases or incarnations as Sabazios and Zamolxis, of whom the shadowy traditions relate similar things as of Frey-Frode.-Frotho. It is probable that in the name of Zamolxis we would have to look for the holy mountain Zilmissus, where the circle-formed sanctuary (aedes specie rotunda) of Dionysos-Sabazios is to have been situated (Macrobius I,18,11 after Alexander Polyhistor) 31).

The death of Frey-Frode-Frotho through the stag-horns, or the stag, is an astral myth of the winter-sun change, which we have as a reminiscence in the myth of the death of Adonis-Attis who was killed by the wild boar. The wild boar was considered holy by Frey and belongs to the legends of the Germanic spheres. 32).

The "Schnur-keramiker, Streitaxt-leute,

Into this empire of peace of Frey-Frode-Frotho, the Megalith-tomb-sphere of the Wanes, breaks now the storm of the Battle-axe people's invasion. They arrive from the South those "Schnurkeramiker", the "Asen". The dark legend in Snorri's Heimskringla (Yngl.p.1-5) tells that the "Asen" came even from Asia, from the other side of the Tanakvisl or Vanenkvisl (i.e. the river Don), broke into the empire of the Wanes, and took them under the guidance of Odin through Russia and the land of the Saxons to Danemark and Sweden. This is a legend which seems to be completely obscured and in which the following events are intermixed: 1) the Germanic peoples' migration during the time of the Romans, and the coming into being of the Wodan-Odin-Religion; 2) the Waräg-expeditions and their laying the ground to the Russian state. But in spite of that, this legend contains a great point of interest for us. The science of pre-historic investigations has been able to ascertain that the expansion of the "Schnurkeramiker" has gone in different waves, separated from each other by time and space, thus reaching to the North and East and Southeast. According to I.E. Forsander the origin of this movement lies in the Saxon-Thüringen region 33): one migration group went in the Northwestern direction, down the Elbe to Jutland; the other in the North and Northeastern direction to the Baltic Sea coast. This latter group had taken two roads, one leading over the sea to the South coast of Sweden, the other towards the Baltic states and Finland. The name of the "Boat-axe" culture has been given to this civilization on account of a specific form of their battle axes. Boath roads led through the Zlota culture of Poland. From there the migration must have proceded to the Fatjanov-culture in the Centre of Russia, which in its turn stand in near relation to the early Kuban culture of the Caucasian region. Another group seems to have come from East-Prussia, pushing into the region of Kiew. 34)

The advance of the "Schnurkeramiker"-element into the ö Russian, Southeast-European, "Bandkeramishen"- sphere of civilization is comparatively of a young date. According to Max Eberts this advance of the "Schnurkeramiker" has caused the fall and loss of

from Asia, from the other side of the Tanakvisl or Vanenkvisl

the Ukranian Tripolje-culture, whose place it took, an event which according to the chronology of A.M. Tallgren must have taken place in the Bronze-age, about 1800-1600 B.C. 35).

III. The Indo-Germanic Problem.

We have won herewith an important foundation. We have an Indo-European cultural sphere of older date, the "Bandkeramischen". This reaches from Middle- and South Europe, as young Stone-age culture, over Anau-Susa right into the Far East, and unites as a link from the West, South-East Europe with the North Chinese Yang Shao-culture. We find the same elements as symbols, the same symbolic representations, the same symbolic cults stretching from the West to the East. I refer in this connection to my investigations in Prolegomena II. Chap.VII-X. In its turn the "Bandkeramik" has its roots in the young Paläolith Aurignac-Cromagnon culture, which stretches from the Golf of Biskaya to the lake of Baikal, but especially so in Magdalenia. This North Eurasian culture is pre-europoid, with regard to the ethnos of its bearers. It is the homo sapiens diluvialis, the Aurignac-Cromagnon race, as has been proved by the Sovietrussian excavations in Western Siberia, f.ex. in Malta,Gouv. Irkutsk, we will speak of it later. In the same young Paläolith, North-Eurasian culture are inmersed the roots of the Neolith Eurasian sister Religions: the Indoeuropean, the one from the Ural (Finno-Hungarian) and Althaic. This can be proved by certain cultural symbols which have a common object, as f.ex. 8 , 8 , 8 8 signs, which in themselves can only be of subarctic origin. (See Prol.II).

With regard to India, it can be stated that we can prove the existence of these connecting facts between the North-Eurasian mother religion, as well in the elements of the proto-Indian Mohenjodaro-Scripture, of the Indus-culture, as in the prehistoric cave paintings f. ex. Singapur, Kohbar: compare our illustr. 11. I refer in this connection to Prol. II, chap. X.

Through this comparative investigation applied ~~done~~ for the first time, upon the inventary of the cult-symbols, the sensational thesis of Herbert Kühn presented at the First International Congress of Prehistoric and Prothohistoric Sciences (London 1932), has been fully supported. 36) It was an error on the part of the philologists when they believed to have to look for the whole Indo-Germanic race in the Neolithikum. There does not exist a race of the Neolithikum, which could be regarded as the pregenerators of the Indo-Germanic people. In the Neolithikum Europe is already devided, and the different peoples'split owing to their culture, language and other particulars. None of these civilizations of the Occidental Neolithikum can be considered to have expanded to the extent of having "indogermanised" the other nations. Not even the "Schnurkeramiker", who were regarded also by C. Schuchhardt as the pregenerators of the Indo-Germanic race. The "Schnurkeramiker" are the people whose culture has reached the widest expansion, and reached from Middle-Germany to the Rhein in the West, to the Baltic states in the North and to the South of Russia in the Southeast. But this civilization does not attain the cultural sphere of the "Bandkeramiker" in the Southeast, or only so feably that it could not have transformed the common language. The same applies also to the Baltic countries.

The undevided race of the Indogermanic people, the Indoeuropean can be found only beyond the Neolithikum in the young Paläolithic epoch, in the Aurignacium to the Magdalenium, augmented and

With regard to India, it can be stated that we can prove

intensified in the Mesolithikum in the regions in the North, which were free of ice. The Aurignacium is the oldest seizable unity of the Indogermanic people.

The chief theme of the Indoeuropean ancient religion.

When making a summary revision of my own investigations with regard to the origin and nature of the Indoeuropean, Indogermanic ancient religion, the following chief elements come to the attention:

I. the Great Mother, Universal Mother, Mother of Heaven and Earth;
II. the highest Being: the Great Spirit, the Universal Spirit, later on the Father in Heaven;
III. the God of Welfare: Son of Heaven and of Earth, the God of Creation, the God of the Year and of the World, who during his "yearly passing" appears in three forms, three hypostases, manifesting as three-fold. He is the keeper of the ~~world~~ "divine world order" .

This cosmic-symbolic religion, which was probably already undergoing its forming process towards the end of the yound Paläolithikum (Magdalenium), has taken on a specific form of development, during the popular and cultural differentiating period of the Neolithikum, which affected different groups of people in a different way. This specific development could have taken place with regard to the nomenclature, the name giving, as well as to the composition of the myths and the inner religious meaning of the conception.

When two sister nations of ancient Indo-Germanic stock, meet again, after that the development of their respective cults has proceded, from the point of view of place and time, along different paths, then two religious systems clash. Even if they have conserved to a certain extent the original congeniality, they have even in a greater degree suffered an outer and inner transformation. For our Rigveda- problem the Indogermanic polarity, with India-North-Teutonia, as speciphic sphere, is of basic importance for the carrying on of investigations of a comparative nature. On one side the Aryan Hindoos offer us in the Rigveda the oldest literary traditions; on the other side also the Northgermanic literary traditions, whichare thousand of years younger, offer us and show extremely Archaic characteristics, which are grounded in the fact that the Germanic nation, just as the Baltic people have retained their place of settlement right to the present.

Agni-Frey and Indra-Thor shifts

It will be on the basis of this foundation that we are going to confront with each other the Wane-Asen-War, the Frey-Thor religious shifts of the Eddic tradition, and the Agni-Indra religious shifts of the Rigveda traditions.

There exists an older Indogermanic, Indoeuropean religious shift, which Archaic foundation is based upon the ancient religion of the Paläolithikum, or the Post Ice-age of the Mesolithikum: it is the Agni-Frey shift. There also exists a younger stage of the process of development of the Neolithic peoples'migration time, which glides into the older shift, mixes up with it and finally replaces it: that is the Indra-Thor-shift. The latter is represented by the expansion of the Battle-axe people, the "Schnurkeramiker" towards the North of Europe, Scandinavia and the Southeast of Europe. The union between the Indra-Religion as the younger transformation stage with the Agni-Religion, as the older transformation stage, must have been well on its way in this Southeast territory, catching also the later waves of the Aryan inmigration into India.

they have even in a greater degree suffered an outer and inner

On account of further inmigration during the Bronze-age, this "marijanni"-religion of the peoples'migration period, may have been more intensified, Indra's figure occupying a dominating place.

Thor's vehicle

Let us now investigate the relation between Thor of the "Asen" (Ásaþórr Gylf. 9,21; Harb. 52) to the God of the Wanes Frey? Thor's attribute is continental in nature, it is not a ship He comes in a vehicle. His appelativum is therefore also "The carriage Thor", Qkuþórr (Gylf. 21), the Lord of the carriage drawn by the bucks Tanngnióstr~~x~~ the "Teeth-cracking" and Tanngrísnir, the "Teeth-grinding". The bucks must be regarded on account of their names as the symbols of lightning sparks. Thor himself is also called hafra nióttr "The user of the bucks" (Skald. 4).

The Easteuropean Elias cu.

This buck-carriage of the heavenly Thunderer is an important guide,which we find again in the Southeastern territory. It is of importance for the relation existing between Thor and Indra, to which we have referred before (P.8), to the heavenly Thunderer of the old Slave-Baltic race, that the name of this deity as God of Heaven is formed with an preancient rootword il,which we find again in the Summeric and from there in the Akkadic, as the name employed for the God of Heaven or for "God" in general. He appears in the Slave language as Ilíja, and could be identical with the Finnish Il-marinen of the Kalevala, the heavenly Smith (=Thunderer), which name in the diminuitive has gone from Ilmari to ilma = "air, weather, sky", meanings which are to-day employed in the Finnish language. Ilmarinen appears in the shape of an "old man" Ukko, "The Father in Heaven" whose cult continued after the christianization. The Slave Ilíja lives forth in the Russian epos as Ilja Muromez. He is the Boga-Tyr, the "Great God". In the synkretismus he became in the Byzanthic christianization in this Southeastern region~~x~~ ~~thx~~"S:t Elias" and the first Christian church erected in this region, namely in Kiew, in the first half of the 10th century, is an Elias-Church. As the Prophet Elias travels Ilja Muromez in his firy carriage in the skies. He is the weather maker, who protects against storms,dryness and unfertility, or who sends these afflictions over bad people; he gives rain, fertility and a good harvest. According to 1.Kg.17,1; 21,17, Elias (=Jahve is El" (God), the "Tischbiter" or"Teschbiter"from Thischbe (el-Istib) in Gilead, is no other than Elias Tesub, who has been raised to the holyness of the Israelitic Prophets, the Hetic God of Heaven and of the Axe, the Thunderer ilu Tesub (Tisup,Tisbu etc.). This shows that the completely legendaric figure of Elias from Thisbe,which was made to represent in the shape of the hero the ideals of the Jahva prophetic circles of the subsequent periods, has been adorned in the final apotheosis with the attributes of the heavenly Thunderer of the powerful Hethitic neigbours.

The fact that this "Elias" in the Southeastern region is identical with the heavenly Thunderer Perunŭ, is supported between other things by the agreements which the Kiew Russians signed with Byzanz in 907 and 945, and which are recorded in the Nestor Chronic. 37). In the second agreement the one who breaks the contract is manaced with the curse of God and Perunŭ. The same we find in the agreement of 971 between Svatioslavu and the Greeks: "may we be cursed by God, in whom we believe, and by Perunŭ". As has been demonstrated by Louis Leger, we will have to see in Perunŭ the θεόν ένα άπαντων κυριον of the Prokop of Cesarea (De bello gothico III,14) 38.

The Finnish popular tradition also identifies in the Sampsä-song, "Elias" with the God of Heaven:

in the Byzanthic christianization in this Southeastern regionx

Pyhä ukko armolliin,
Ilia pyhä isäntä -

Holy Ukko, gracious Father,
Elias, thou holy Lord!
Come and visit us soon,
May thou near us kindly,
So that the rye ripens faster
So that the crops may bear fruit. 39)

Even if, according to the younger popular belief Elias of Murom travels in the skies drawn by six stallions 40), the buck is the animal of Thor, as well as of "Elias", as has been so justly pointed out by N.E. Hammarstedt. And originally Elias of Murom will have been drawn in his vehicle, by bucks, just as Thor, a surmise which O. Montelius, in a justified way also applies to Indra. 41)

The buck is in the North is the sacrifice of the peasant for the "peasant God" 42): he is the Demon of Fertility and Growth in the North as in the South, in Thrakia and in Greece. In Sweden we find names as julgumsar, "Julwidder", julbockar or skördebockar, "harvest bucks". In the province of Östergotland the sheaf that comes first or last into the shed is called vår Herres bock "Our Lord's buck". In the Norvegian songs about the Christmas bucks it is said that this buck is on the Eliastopp or Elias fjaeld, i. e. on the top of the Elias mountain.

"Elias Day" (20 July) is followed by the "Roast-mutton Sunday" (baranie voskresenie), when a mutton is sacrificed and eaten at the sacral meal of the men. The women are excluded from this ceremony. It is a general popular custom in Russia and in the Balcan countries that at least a mutton head should be served that day at the table. The Tscherkess stretched the skin which was taken off the sacrificed buck on the Elias Day, over a black cross, and conserved it until the next year. The Christian calendar has on this day the "Lifting of the Cross". Adam Olearius, who travelled in the years 1633-35 and 1635-39, calls the Tscherkess "Mahumedists", whose creed is nearly "heathen." "They believed in a God, but had no Scripture, priests or churches": they perform their sacrifices on their own, at certain times, especially on the Day of Elias" 43). Two centuries later (1812-14) Julius H. Klaproth tells us that the people of the Caucasus performed the Elias cult in the most heathenly way. The Ossetes sacrificed goats to Elias and called upon him to make their fields fertile and to protect them from hail. One who was killed by the lightning was considered holy, Elias having taken him with him. Those that remained behind danced round the corpse in a joyous manner and sang: "Oh, Elias, El-ias, Lord of the Mountain tops". Near the tomb were erected poles between which was fastened the skin of a black buck, together with sacrificial gifts, ~~and~~ prayers were chanted, in the name of Elias 44).

As the Elias sacrifice also took place at the death of an important person, in the Tscherkess settlements, we se that Elias, the heavenly Thunderer also occupied in the popular belief the place of the Conducter or Guide of the Souls. The black buck skin is another characteristic which points to Old-Thrakia, to the Son of The God, Dionysos, as well as to India, to Agni. The black sprinkled he-goat is an attribute of Agni (Satapatha Br. VI,3,3,22 and 4,4,15; II,1,4,3 comp. Atharva Veda IX,5,6,7; Āpastamba V,7,17; 15,1). "in the goat Agni the fire sacrifice for him is made" explains a Brāhmana (Kāty XXV,4,4 ff; Taitt. Brāhm. III,7,3,1 f) As the Agni-hymn of the RV X,16,4 makes us understand, this he-goat sacrifice is closely connected with the belief of the rebirth; in

The Tscherkess stretched the skin which was taken off the sacrificed

line 5 there is a prayer directed to Agni:

3)	súryam cákshur gachatu vátam ātmā dyām ca gacha prithivīm ca dhármanā/	(to the sun goes the eye (the seeing (to the wind the spirit, to heaven and to earth according to the divine order (dhárma)
5)	áva srija púnar agne pitribhyo yás ta āhutas cárati svahābhih/ āyur vásāna upa vetu seshah sám gachatām tanvā jātavedah/ 45)	give him, oh Agni, back again to the fathers, who has sacrificed (now) acting upon his own judgment. Taking on new life he must visit his survivors, he should get a body, oh Jatavedas.

The Caucasus as transitory region and halt place of the Indoaryan peoples' migration.

It is very illuminating to trace backwards this continuity of an old popular belief in the Caucasian sphere, and to examine it in the light of the old prehistoric discoveries. We will do so especially with a view to the fact that Caucasus has been once the continental base for the migration and expansion of the civilization of the Megalithikum from the West to the East, that is to say to India, - looking away from a possible maritime way by the Black Sea. Secondly we will remember that we find ourselves here likewise in the transitory territory or the region of retreat of the Indoeuropean peoples' migration. The Ossetes, who have been mentioned before, are a people of Iranian origin: their language is Persian and is closely related to the Soghdi language in Middle Asia. In Ossetia we find the famous tomb field from the Bronze-age (about 1300-900 B.C) in Koban (between Kazbek and Vladikavkar) The subterranean tomb chambers of stone are according to A.M Tallgren a continuation of the Megalith tomb chamber of the Coppar-age, and the great tombhills of the Kuban region, in the Northwest of the Caucasus. This South Russian civilization which can be adscribed to the Caucasian people, is on one side related to the above mentioned Fatjanovo-Culture of Central Russia, and on the other to Troja II and the Hethites of Small-Asia. (Tallgren). The gifts in the tombs of the Koban people show often in the way of an ornamental figure a

The God with the big hands

God with lifted up big hands, together with stag, oxe and bucks horns, and the respective animals. This deity is also represented carrying a hammar in its hand.

With reference to the God with the big uplifted hands, the harvest blessing Son of Heaven and of Earth, in the second half of his yearly course (North-Heaven-Summer) look up Prol. I. Chap.12, where the complete places of the Rigveda, which refer to Agni-Savitr-Visnu, are put together, betw. others II,38,2 "So that all should obey the God with the broad hand (prithúpani) stretches high up both his arms". "Arising he lifted himself and divided the seasons of the year VII,45,1) "May he come near the God Savitr, the rich of joys, who fills the air, who drives with horses, holding in his hand much that makes men's happiness" 4) "These songs praise Savitr, with the choice tongue and full arms (hands) (pūrna-gabhasti), may he bestow on us many living forces; may he always protect us with his blessing".

This God with the golden hands (hiranyapānih), with the uplifted spread out arms and broad hands, who gives with "full hands", who is part of the rtu's, the seasons, the Lord

The subterranean tomb chambers of stone are according to A.M

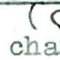
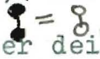
of the year and of the ṛta , the divine order, Agni-Savitṛ, is as I have proved, identic with Frey-Fródé of the Norwegian rune-poems, the allvadr "The Omnipresent", the im/ár -(annus-) "year" rune of the midsummer or the change of the course of the sun, "of the good summer and fully ripe fields" (gott sumar ok algróinn akr), "The Happiness of Men" (gumna gódi). He is the heofones cyning, the "divine King of Heaven" of the Anglo-Saxe rune-poem, who in the half-year or sun-summer-course -, "year"- rune Φ gear, makes "the earth yield wonderful fruits for the rich and the poor".

The course of the year presentation in Rixö-Lökebacken and Kalleby-Långemyr.

On the basis of the casts I have made of between others of the calendar disk of Fossum, Gem. Tanum, Bohuslän (Ill. 1), which has the Φ "year"-rune in the middle of the upper part of the disk (=sun-summer-course, North, Summer), and the course of the year illustration of Rixö-Lökebacken (Ill.2) and Kalleby-Långemyr (Ill. 3), this deity appears "in the year" with uplifted big hands giving his blessings for the harvest, as Freyr-Allvaldr-Hagallr, the "Omnipresent" "Guardian Lord", identical with Agni visve devah " all Deities" or kakúd "on the highest top" (RV VIII,44,6). In conformity with both ancient forms of the Northern peasant calendar, Kerstab and Kerbscheibe, appears in the prehistorical rock paintings the illustration of the course of the year of the Son of Heaven and of Earth, the God of the Year, horizontally placed, in succession, or as a circle around the "Wheel", on the disk. The first form appears in the rock painting of Rixö-Löckebacken (Ill.2). It shows from left to right: the boat of the kathodos- half-year with the God in ᛠ arm position (as rune of death ear explained in the Anglo-Saxon rune-song), holding the spear (↑-sign) in one hand, and stag-horns (⁚) in the other, by which he is characterized as Frey's dual form Ullr, the Lord of Winter. With the stag thornaxe the "shining" Frey slays Beli. The ingraver of the rockimage in Rixö-Lökebacken, did not know for himself this old weapon, and represented it as stag-horns. The escort ship of the winterly Son of God has in the front □ the tomb-house sign, as the escort ships of the dead of Begge in Østfold (Table III, 4) The God is united with the Tomb-house by a line, showing that he is moving there, belonging to it. Then, in the middle of the line, between both ships, is the figure of the Great Mother and of Mother Earth, to the right of her, the divine child, the Lord of the spring, with the uplifted threefolded hand, entering the escort ship of the anodos, the half-year of the rising light. At the end of this ship stands the "great God" with the spread out arms and the big hands, the Lord of the Summer, and the "divine King of Heaven", who bestows the blessings for the harvest. It is said of him in AV II,6.1: ""Summers should make you great, oh Agni, the seasons, the years, the Seers and the true words. Shine with heavenly brillance, keep all four regions of heaven".

The rock pictures of Kalleby-Långemyr, Gem. Tanum, Bohuslän (Ill.3) shows the second, older form of the calendar, "the disk, of which I will speak further down. Around the wheel of the year showing the four heavenly regions, the course of the year is illustrated by the three aettir " seasons", (which we still find, although their meaning has been completely forgotten, in the Snorri-Edda,) as Thridi i. e. the "Third"
Hár Jafnhár the "High"
Down below in the South, are the winter-sun-course dualitys of the Son of God, - Ullr-Freyr, the Lords of the Winter and Spring.

and Kalleby-Långemyr and stag-horns (⁚) in the other, by which he is characterized

Both deities hold with the hand of the uplifted arm the year-wheel of the divine order, Agni's cakra rtasya; the other arm hangs or is propped up against the side (). The one on the left side,(the before winter-sun-course change,)(Ullr),has as symbols the Souls-escorting-bird, the swan and  the sign of "animation" (old Nord.odr) on his left; the other deity,(the after winter-sun-course change)(Frey)has on his right the "childrens'feet". Between them, in the South,in the place of the winter-sun-course change of the year-wheel, appears the pair of soles, the symbol for the "new course of the year" which the Son of Heaven and Earth will take. On top in the North,in the place of the summer-sun-change, is the Lord of the Summer and King of Heaven (Frey-Hagallr) in the beginning of kathodos.

These rock images of Bohuslän near Kattegatt belong to the older Bronze-age, and are thus older than the mentioned Votiv-pictures of Koban. The Koban-discoveries are of such great importance for our problem, the age and the origin of the Rigveda, because they/ a link in the chain,that can be fixed in time,between those Nordic ingravings and their symbolic "course of the year" completed by the Son of Heaven, and the corresponding symbolic myths of the Rigveda tradition.

/are

The consecration pictures of Koban and Retlo Mountain, Caucasia

This Caucasian stage represents, in its capacity of being the accumulation place of the retreat of the Indoeuropean peoples migration, a tradition which is complete and without gaps. We find the little Votiv-pictures ~~appear~~ in the following canonic representation:

I. with upliftet arms or hands;

II. with uplifted arms and big hands;
III. with dropped arms;

IV. with hands stemmed into the sides (Wheel-form)

V. with a doubble pair of arms; one hanging downwards or being stemmed into the sides, the other pair of arms or hands uplifted. (Ill.4).

That these Votiv-offerings were dedicated to a divine Deity, is also proved by the fact that they were found for example, on the top of the Retlo-Mountain, on the demarcation line of the Tuschisch territory,burried in the earth. 46) (Ill.5). They are an offering of entreaty dedicated to the "Lord of the mountain tops", who in the shape of Ilja Muromez-Elias remained right up to the 20th century as the Lord of Heaven in this Southeast European region. Also in the Nordic songs, mentioned above about the "julböcker" the Thor-bucks, it is said that this buck lives on the "Elias-top" or "Elias fjaeld" of the "Elias-Mountain top" 47). Also in the Greek sphere we find the Elias-chapels on the tops of the mountains. And in this connection it becomes comprehensible, why we see on the Churrites and Hethites seal-cylinders the heavenly Thunderer, the Mitanne Tesup, represented standing on two mountain tops or walking along. (comp. H.U. Atlas Tab.99,5) The Caucasian ~~xfxxxx~~ Votiv figures representing the Heavenly Father and the "Lord of the Mountain tops", have been found together with buck and stag horns, or with imitations of same. (Ill.6).

For the ethnos of the Caucasian people, who were the makers of the consecretion figures of Terek (Koban) and of Retlo-Mountain, it is of importance that the Retlo-Mountain consecretion pictures had a belt and hanging weapons, as they are still worn today with the Tscherkess national costume, ~~to-day~~, and have been immitated by other Caucasian nations. The Elias-buck-sacrifice has been studied above.

IV. with hands stemmed into the sides (Wheel-form)

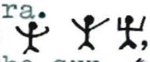
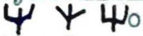
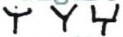
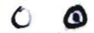
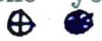
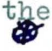
The symbol of the course of the year of the Son of Heaven and Earth

The ancient Indoeuropean symbol of trinity of the course of the year: of the Son, of Heaven and Earth, his "three steps" (padá, krámana) "three places" (tredhá trayāṇi) has been preserved only in the shape of Agni, likewise in his hypostasis as Visnu and Savitr, in the myth tradition of the Rigveda. For this reason ~~also~~ we also find that Agni's epitheton is trisadhasta "having three stays", and exclusively tripastya ________ "having three dwelling-places" (VIII,39,8). This myth as a whole has been dealt with by me in Prol. I, and compared with the corresponding features of the Scandinavian ingravings, and on the base of the casts which have been made by me it was possible to rectify and amplify certain important details, and even make new additions. It has been thus demonstrated that there exists from the Skandinavian rock ingravings to the Rigveda an uniform canon of ~~the~~ cult-symbolism, whose one stage are the Caucasian consecration pictures. These Scandinavian ingravings must be attributed in their older stage as Votiv-ingravings, to a seafaring, and farming peasant-stock of the older Bronze-age of the Megalith-tomb-culture.

The Indogermanic joint traditions of the younger Stone-age.

The elements of this cult-symbolism are found as fragments already in the younger Stone-age, an itself confusing term, which should have borne the name of "younger Wooden-age", which would have given an explanation to the reason why only fragments of this epoch have been preserved, and why the majority of the wooden inventry of this epoch in the North, has been scattered and lost. The fact of the uniformity of the traditions of the Nordic ingravings and the Rigveda, makes it imperative that there must have existed at least one fore-step to this joint tradition in the younger Stone-age. This is the continuity of a still older young Paläolithic pre-stage, which must be regarded as the original mother-civilization which in the Neolithikum and later on in the different civilizations of people and stocks, has developed in a specific way, owing to the influence of place and time, as has been the case with the Megalith people (Wane-Religion, Frey), and the Battle-axe people (Asen-Religion, Thor).

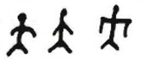
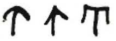
With regard to the canon of the cult-symbolism of the course of the year of the Son of Heaven and Earth, one can make the following summary to the scheme as given below: (I refer to H.U. chap.27-36, Atlas Tabl. 282-399).

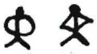
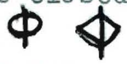
I. Spring . Eastern quarter of the heavens = Frøys átt " The Lord's quater of the heavens" of the Nordic calendar-rune-lines; Region-air, old -Hindoo antarkisa - Vāja . Epiphany or anodos of the Son of Heaven, ________ born from the womb of the Mother-Earth, from the Waters (Agni as apám napāt). Frey, árgud ok fégjafa "The God of the Year and bestower of cattle" as Jafnhár, the "Eben-high" = Agni as Mitra. Symbolism: Figure with upliftet armes , hands threefolded  or  above the sign of the sun , the sign of the "year", or the wheel of the year or the quarters of the heavens.  or , "The Wheel of the divine order" (cakracratasya) of the turn, the rotation. Or the figure lifts up in its right hand the signs of the sun, year or wheel.

II. Summer. Northern quarter of the heavens = Hagalls att "The heavenly quarters of the Universal Guardian" of the Nordic callendar-rune-lines. Region - heavens: old Hindoo div , summer-sun-course. The Son of Heaven and of Earth as King of

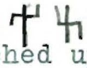
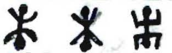
young Paläolithic pre-stage, which must be regarded as the
original mother-civilization which in the Neolithikum and la-

Heaven and bestower of the harvest blessing. Frey as Hagallr "Universal Guardian" = Agni - viśve devah "All Deities" or kakúd "on the highest top" (RV VIII,44,16; X,1,3; I,22,17; I,95,3). The sun stand"highest in the sky" (Sool högst Himmel, Swedish rune-calendar 16th/17th century) = RV VII,99,2, sūrya kakúbh.
Symbolism: Figure with uplifted or spread out arms and big hands. "The Year" sign Φ ⊕ +.

III. Winter. Western quarters of the heavens = Týs att " God's quarters of the heavens" of the Nordic calandar-rune-lines. Region - Water: old Hindoo apas, world ocean (samudra) . Kathodos of the Son of Heaven and of Earth, entrance into the Waters and the inside of the Earth. Freyr as Týr or as Ullr, the "Changer" of the winter-sun-change Dualis Ullr-Freyr = Hár and Jafnhár, the "High" and Eben-high", the þridi ~~Udr~~ = Agni as Trita Aptya , the "Third in the Waters", or Agni as Varuna.
Symbolism: Figure with hanging arms  or 

IV. "Year" winter-sun-change. Southern quarters of the heavens. Region - Earth, old Nordic jord, old Hindoo bhūmi, prthivī "The divine Son of God - born from the Earth" (Tuisco - terra editus, Tac. Germania chap.2) = Frey - Njordr (Nerthus Son = Thor belgbunden "Thor in the sack" (mother's womb) Φ, "Son of the Earth," (Jardar sunr) = Agni - Varuna as "the invisible (hidden) in the parents' womb (heaven and earth)". (jāyamāna Varuna RV V,3,1, and VI,7,4 or Agni - Sūrya "Sun" as prthivi-pra "earth-filling" (AV XIII,2,46 cd,44a), or Agni-Visnu as "the one living in the mountain" (giriksit, giristhā) "the one who has crossed this extensive abode with only three steps"(tribhír padébli I,154,3. Or as X,20,7 calls the winter-sun-changing Agni, in the debts of the Mother Earth, "the son of the rock, the living" (ádreh sūnúm āyúm āhuh). Here the Son of Heaven is the "Child of the Waters" (apām napāt, apam gárbha), and with him are the Souls of the ancestors, the rbhu , old Nordic álfar in the three "jul-nights", the "Mother-nights" (Anglosaxon modranecht), the Ekastakas, when the "three mothers", the mataras-dhisanās, the matres,matronae-idisi, thedisir-nornir come, to perform the great ancestor sacrifice on the tombs (RV II,35; Taitt,Samh. IV,3,11). They come on the road of the "divine world order" (rtásya pánthām) and bring the new fire and the new light to the hearth of the court, for the rebirth of God's son and the children of men. Herewith starts the new "course of the year of the Lord", God's new year.
Symbolism: Figure with the arms stemmed into the sides  symbolises the closed and newly devided circle (samsara)of the year (samvatsará)  etc.

V. the "God of the year" as the "twofold". Dualis: the Lord of the anodos and the kathodos.

a) with one arm uplifted and the other hanging.Symbol:  (Ill.3)
b) 1. as a dobble figure, the top one with arms stretched upwards (hands) and the bottom one with arms (hands) hanging downwards), Symbol:  .
   2. Figure with a double pair of arms (hands), one pair upwards, one pair downwards,
c) with a double head or face, looking to the left (behind) right (in front) (Janus-features).

In this connection can be added that"the third" indicates already in the Indogermanic joint tradition either the summerly King of Heaven, when the symbol for the yearly course begins with the winter as the first season of the year; or"the third" indicates the Son of God as the Lord of the Winter, the third season of the

(ádreh sunúm ayúm ahuh). Here the Son of Heaven is the "Child of

year. It is the first case (winter as beginning of the year, Tac. Germ.c. 26) which lies at the base for the trinity tradition of Gylf. 2.

Thridi		the Third	
Hár	Jafnhár	the high	the equally high

Thridi is here the summerly Lord of Heaven, the "highest abode", the "highest pace" of the Son of God and God of the year, as we find it correspondingly in the RV about Agni-Visnu as paramá padá "highest pace" (I,22,20), there were the sun "shines as an eye in the sky" (sū́ráyah divīva cákshur ātatam), or as the "Third pace" (tṛtīyam kramanaṁ I, 155,3,5).

The other reckoning of the year, which starts with the spring as the first season of the year, and regards the winter as the third season, "third" "heavenly quarter" of the course of theyear, we find in the Grimn. 46,48,49. Here Oddinn appears (ancient appelativum for Freyr-Ullr as bestower of the odr "animation" (The Northaurasiatic symbol being 8 8 3 S), as Þridi-Udr "the third in the Waters", and as Hár "the high", which corresponds to Agni-Varuna as Trita Aptya "third in the Waters", wherewith the course of the year is counted as Ekata, Dvita and Trita (forms of appearance of Agni, (V,18,2; VIII,47,16, SB I,2,3, 1-2, TB III 2,8,10-11, Sāyana to RV 1,105, where the trinity of God's Son has been transformed into three Rsís , one of which is being thrown by the two others into the well.) Look for this whole complex of traditions, Zeus, Tritos, Triptolemos etc. Prol. I. Chap. 11-12.

With regard to the sign V b 2, the deity with the double pair of arms, this does not appear in the Nordic rock images, but on the contrary in the Caucasian Votiv-pictures, and ~~we~~ on the Relto-Mountain. (Ill. 5e). The deity is represented as "The God of the Year" in ф arm position or ᛏ kathodos arm position: from the shoulders upwards rise the uplifted anodos-hands of the God. This is a feature which has found its special development in India, and in its further symbolisation represents the cakra rtásya, the God as the Lord of rta , with 8 or 6 arms (Ill. 8-9). Thus we obtain a further, firm basis for the West-Eastern Indogermanic connection in the traditions. The God of the year, as the "twofold" with the double pair of arms, placed downwards and upwards, as symbol for the anodos and the kathodos, we also find in the s.c. "liguric" rock ingravings of the Alpi Maritimi. Their authors are probably the Ambrones from the early Bronze-age from Jutland, 48), whose descendants fought in the battle of Aquae Sextiae, as help troups of Marius, against their former brothers-of-origin in the army of the Kimbren and the Teutones. The ~~fxxmx~~ symbolic forms in these Liguric and Northern rock images are the same ("Landnahmesymbolik, 8, the soles of the feet, the throw of the axe, etc). with certain differences caused by local variations between others the complete disappearance of the ship-symbol in the inland.

The representation in the Liguric rock images of the Alpi Maritimi (Laghi delle Meraviglie, Ill. 7 a), the Votiv-pictures of the Retlo-Mountain Caucasia (Ill. 5e=Ill.7b), appears again in the rock images discovered by Felix von Luschan at Damir Kapu, near the ancient caravan road Nesibin-Mossul (Ras el Ain-Samarra). On the basis of the investigations made by Valentin Müller, the rock images having for their theme riders, should be regarded as belonging to the Mitannic Hethite - period (Ill. 7d) 49)

The same representations we find already in the signs of the scripture tables of Mohenjodaro, in connection with the double pair of arms sign ꟻV, which is formed out of the part forms of the sign ǂ = ꟻF , the sign of the"comb" Ψ i.e. the winter-sun-change hand of the God of the year, the 5 epagomenons, the ⊛ cakra.

arm position or ᛏ kathodos arm position: from the shoulders upwards
rise the uplifted anodos-hands of the God. This is a feature which

Symbol etc. (comp. Table V).

The Neolithic Agni-Religion.
The peoples' migration of the "Schnurkeramiker.
The "Chariot God and his buck.

An ancient stream must have gone in pre-Indoeuropean times from the West to the East, This stream can have come only from the Southeast-European region of the "Bandkeramiker" in the younger Stone-age , before the invasion of the "Schnufkeramiker". And to this stage belongs the Agni-Religion. With the invasion of the "Schnurkeramiker" in this Southeast European region, the feature of the chariot driving God of Heaven and Thunderer , the chariot fighter and Safeguiding Deity of this peoples'migration, placed into another, older stage, which it pervades. The new Welfare-bringing God occupies the place next to the old ones, and is finally lifted above the others by his admirers and worshippers. This is the Indra-Religion The carriage of cart of this God, which in the younger Stone-age was supplied with a disk wheel of wood (from there comes the sun symbol for the wheel ◎), has been pulled in the Neolithic period next to oxes also by bucks. In the Nordic rock images one finds rests of this betw. others in the rock-paintings of Björneröd, Kyrkoryks, Bohuslän)Blatzer pl. 42-43:1= Almgren fig. 200). In the Bronze-age horses appear before the carriage. The buck is here to be regarded as an astral symbilism, formerly the winter-summer-change beast, as "Sun-house" of the Ecliptic, the Zodiakus, in the "course of the year" of the Son of Heaven and of Earth. In the ancient peoples'tradition of the East European region this is still clearly noticeable, as has been proved by O. Schrader in his investigations "The Mutton-Sunday" 50) Accordding to the tradition the stag came "formerly" or in "the olden days" for the sacrifice out of the wood; later the oxe was sacrificed, finally the buck (mutton). We find here the ecliptic stars constallation the Stag (older elgh= twins, the Germanic Alci) Oxe - Buck. The investigation of this ancient Neolithic astral symbolism, the basis for the mythical form of the "course of the year" of the Son of God, does not fall into the frame of this work. I refer in this connection partly to Prol, partly to H.U. , where the symbol of the "horned Deity" in the ingravings of the old and new world and the cult symbolism have been shortly dealt with. (Chap. 13 and 33). The God of Welfare appears sometimes with the horns of his astral ~~picture~~ image, his "Sun-house" beasts's of the Ecliptic, i.e. with the elgh (stag), bull or buck horns. This symbol is already fully developed in the Neolithicum. As a corresponding feature we find for Elias in Russia the epitethon "Mutton horn" (Ilia baranij rog) . And a parable from the province Wologda says: " For the prophet Elias a mutton head on the table" (Na Proroka Ilju baraniju golovu k stolu). 51).

Elias-Ilija is the Slave-Finnish Protector-Saint, whose day marks the end of the summer. From the day of Elias the days of the year are counted. On this day there is the mutton- (buck) sacrifice,which terminates in a feast at which only men are present. The beggars receive bread baked from the flour from the new harvest, In the calendar Ilija stands with a kolobok, a little round bread, When in the Nordic tradition (Fornmannasögur 2,163 comp. Gylf.44) Thor eats his own sons, this myth means symbolically that the God eats the bread of the new harvest, of his "skördebockar", vår herres bock, "our Lord's buck", as the first or last gift is still called in Östergötland, Sweden.

III. Thor's hammar and Indras club.

For the reconstruction of the image of the heavenly Thunderer and chariot fighter of the Battle-axe people, from the Nordic Thor to the Nearasian Indara of the Churrite-Hethite Agreement of

Oxe - Buck. The investigation of this ancient Neolithic astral

Boghazköi, one more item must be mentioned. That is the symbolic weapon of the God. The relief-picture reproductions of the Churrite Te-Schub, and as those found in Babylonia and Sendschirli, show a Deity with a horn-helmet, holding the stone hammar (stone axe or metal axe) in the right hand and the three-jagged lightning in the left. An equal representation we find in the Hethitic pictures of Tell Ahmar, where the God wears a double horned helmet. 52) These pictures are dating back to the second and first millenium, to which fact also points the Deity's long sword. In the pictures of Tell Ahmar he also appears standing on a bull - Indra's epitheton in the Rigveda. On the seal-cylinders of the Chatti-Mitanni-countries he also appears with the bull, and having for a weapon the club. As we have seen we find in the Rigveda next to Indra's brass club (āyasa), also the stone weapon (aśman). The stone hammar appears also in the Southeastern European region in connection with Elias-Perunu, whose name is composed out of the Slave word pera "I hit" and unu as agens-suffix. The heavenly Thunderer (Southern Slave gromovnik), appears in the Polish region as Piorun, Peroun, whose name means "lightning", as piorunek means "Thunder and lightning stones".

In the common Germanic region the stone hammars, stone clubs, and stonewedges of the younger Stone-age, often found in the field are considered by the popular belief as the heavenly weapons of the thunder and the lightning used by Thor-Donar. These weapons bestow upon fields, men and beasts fertility, have the healing power, safeguard the farm from lightning etc. One diggs them into the field, or throws them on the eve of Holy Thursday over the harvest. 54) They are called "the stones of thunder", "hammars of thunder", "axes of thunder" , "weater stones" 55) the Swedish peasants call them åskviggar or thorviggar, "Thunder- or Thor-clubs". This "thorviggsten" Thor holds in his hand, when he drives over the earth as jordkörer "Earth-driver", as Hyltén-Cavellius tells us about the middle of last century when describing the customs in the Smålandsgebiet Värend, Sweden. 56) One says in Småland: "Thor drives in his cart in the clouds" (Thor färdas fram på sin kärra i molnen). The thunder is also called Thor, Thore-Gud, Gofar or Gobonden, the father of the peasants and the God of the peasants, and is represented as an old man with a red beard. Correspondingly we find Indra described in the RV having a red-braun beard (hári) (X,96,5,8; 23,4). Thor bestows summer rain, Gofarregn or Gobonderegn, Åsaregn "God's rain".

In the Finnish popular tradition appear the stone axes, stone wedges also as Ukonkiwi "Ukko-stones", "Grandfathers stone", or Ukkoisen nalkki " Ukko's wedge". Also the Eddic name for Thor's hammar of stone mjölnir, the "Crusher" we find again in the Russian word molnija "lightning". Andr. Ol. Rhyzelius tells us in the beginning of the 18th century, that a popular parable when it thundered was (in Sweden): "the old Thorr drives about", "the old God drives about". To this day one says in Swedish when it thunders åska, older åsekja "God's travel", the travel of Asenthor. As in the old Nordic reid "thunderstorm", really meaning "to ride, carriage" and reidarduna, reididuna, reidarbruma, Anglosaxon Þunnorrad "thunder" are appelatives of Thor, so Reidar-tyr or Okuþórr are for Asaþórr, the "Asen-Thor".

This is a common conception which is found in the Scandinavian, Anglosaxon and North- lower German sphere, In "Ditmarsch" one says: "Nu faert de Olde all weder da unn haut mit synn Ex anne Räd" (now the Old drives again up there and hits with his axe against the wheels)

Adam from Bremen summarizes rightly the traditions of the popular religion of his time, of the old Thunder- God and Carriage Driver

One says in Småland: "Thor drives in his cart in the clouds" (Thor

with the hammar or the axe, in his "Gesta Hammburgensis ecclesiae pontificum" (1072-76) saying: Thor praesidet in aere, qui tonitrua et fulmina, ventos imbresque, serena et fruges gubernat". He made use of the old legends transmitted by word, especially Danish ones, as for example about the King Sven Estridson. And when we find that Saxo Grammaticus in the next century tells us in his "Gesta Danorum" (up to 1185), that Thor's weapon was a club (clava), we have the picture of the Welfare-bringing God of the Battle-axe people before us. It is the same God, who in the beginning of the "Ganggräber" period invaded the Schleswig-Danish territory coming from the Middle German space, and who used as his weapon the stone-hammar or axe and the stone club.

The oldfashioned in the Thor legend is just the fact that it has not been modernized. Thor retained his stone hammar or axe, as Indra did the divine stone club (áśma svaryāh = vájra svaryāh V.30, 8; I,32,2; 61,6), which changed into iron during the Marijanni civilization of the Bronze-age. In an equal way Frey was supplied during the Bronze-age with a sward, instead of the staghorn-axe, which had ceased to be known as a weapon and used as such. But that the weapon of stone had been the preliminary stage is proved also by a word in the Germanic sphere,: in old Nordic sax "big knife, short sward" (Anglos. seax, Afries. sax, Asaxon sahs) and the Latin saxum "rock" and securis "axe" (Walde-Pokorny II,474-75).

The axe of stone and the stone club were the weapons of the Battle-axe people, of the "Schnufkeramiker", whose Welfare-bringer and God of Guidance the "Asen" - and "Wagen"- Thor was. J. Brønsted states that the age of the Danish remnants of the "Stridsøkser af sten" (Battle-axes of stone) and "Køllehoveder af sten" (club-heads of stone)dates back to 2500 - 2300 b.Ch. 57).

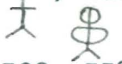
The expansion of the Battle-axe people guided by the God of Wellfare, the heavenly Thunderer with the stone-hammar and stone club, started in the Neolithikum. In the Southeast European and the Near Asiatic space the mythical tradition of the Battle-axe people which was already existing, undergoes a change. This change corresponds to the time and surroundings. It is the adaptation of the Neolithic or an even older Mesolithic symbolism and of his myth to the Coppar-and Bronze-age civilization. With respect to the surroundings it is an effort to transfer the cosmic symbolism of a Northern mother-country and its myths, not understandable and not understood in these Southern regions, to the quite different conception of heaven of a Southern home-country, and its making at home there. As B.G. Tilak has underlined, that is the unsolvable problem for the later Rigveda Indian commentators, as f.ex. Sāyana, who have tried to interpret and to apply the Indo-Germanic, macrocosmic myth of the course of the year, of a Northern Mother-country, as a microcosmic myth of the course of the day covered by the sun, and of the Son of Heaven and Earth. This conception based itself upon elements of a younger hymn-poetry of the Rigveda, which was done later in India, and which tried to interpret the old traditions, which in part were not understood anymore, and to give them a new meaning.

On account of lack of space I am going to give only a single example referring to the problem Thor-Indra and to the chronology of the Rigveda-traditions. At the same time this example should show that the myth is an exgese of the symbol, and must remain thus, as such, incomprehensible or misconstructible, when the symbol that lies underneath it, is not known in its original form, its original meaning. In order to understand the pre-original form of the said symbol and of its mythical exegese, we must first study the canon of the "Megalithgräber" religion, which still had a connection with Thor's hammar, on its way from Middle Germany to Near Asia and India, and which has been lost in the myth of Indra and his club.

started in the Neolithikum. In the Southeast European and the Near

IV. SUB ASCIA DEDICATA. The Tomb-or Mother-house consecrated under the signs of the axe.

In the H.H.S. I have referred to a special group of pictures from the winter-change of the sun and its symbolism to the birth of the Son of Heaven and of Earth, - the God of the year:

1) the pair of arms with the symbolic hand parted in three ᛘ or Y of the God, which emerges from below i.e. from the South part = the winter-sun-change, - the place where the year is devided, as is seen on the "year" sign ⦶, ⊕. Compare our illustrations i, the calendar disk from Fossum, the H.H.S. atlas table 286 ff. and the text p. 531, text table 89.
2) The"division of the year" through the Son of Heaven and God of the year: ⦶ > ( ) or ᑫ ᑭ The God is represented with these two halves of the year, or else standing inbetween them, or holding them in or with both hands. (HHS atlas table 327,328,330-331, 333,341, and 366-67).
3) He "cleaves" this ⦶, ⊕ year into ( ) or ( ) with one of these two horn-axes ┼ = ┤├, once in the winter-sun-change and another time in the summer-sun-change of the year ⦶ .)Prol. atlas Pic.84-86). The symbolism has here a series of variations in which also the Son of God is symbolised with the "year"-head ⏀ , the course of the year illustrated through the arm-position  etc. The hoe, the axe etc. can be reproduced alongside of the line-figure of the Deity. (HHS atlas Table 322, 328, 330,331,335,336).
4) The types of these "thorn" hoes vary chronologically from the horn-hoe ┤├ , ┐┌ , ↿↾ over the stone axe, ┤ ├ the daggar staff-axe of the Coppar-and Bronze-age, the "Tülen"-axes of the Bronze-age, down to the fully developed axes in the form of a beard, which keap their form from the Iron-age. (HHS atlas 323, 325, 326, 329 etc). These hoes, hatchets, axes are found in pairs, in the dualistic form ┤├ etc. as gifts to Votiv, or are represented in the cult-symbolism (HHS table 331B, 332, Prol.atlas ill. 84 a)
5) In the place of the old "thorn"-hatchets-hoes-axes, appears in the younger Bronze-age also the sward, which cleaves the year ⦶ , ⦵ in ( ), ᑫ ᑭ for ex. in the rock images in Östergötland (HHS text Ill. p. 665).
6) With this horn-hoe, the universal tool of the Epipaläolithicum and the Mesolithicum also employed for the cultivation of the garden and fields, is being opened Mother Earth, the field and the tomb, and the new life reawakened in the crops and seeds, in the fields and species. (HHS table 281,1). That explains the great importance attached to the two hoes, as symbol of the tomb, which can be traced back to the Azylium, where the two hoes appear already in combination with the tomb-house sign ⊓ or π (Compare table I,1a).

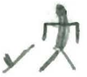
This formula has ever since remained a canon for the whole of the Atlantic-European-Megalith-civilization. It appears in the Spanish rock paintings, as f. ex. in South Andalusia, Bacinete, with the classic representation of the course of the year of the Son of the God (our table III,20; IV,6a; and HHS atlas tabel 332,17 compare 364,22 and table 1), as in the pre-dynastic tomb-jar-symbolism of those North-African, Atlantic-civilization carriers, the Megalith-tomb-people, Mastaba-people (HHS table 289, text ill. p. 655 ff and p. 499, text ill. 84). Still during the time of Rome in the old West-European Megalith-tomb-culture sphere, as f.ex. in Gaul, was still retained , although its meaning was forgotten, the

Bronze-age, down to the fully developed axes in the form of
a beard, which keap their form from the Iron-age. (HHS atlas

formula of the tomb-axe symbolism : sub ascia dedicata "the under the sign of the axe consecrated. The Megalith-tombs of Morbihans (Bretagne) show between other things the year cleaving "Tülen"-axe with the two year-halves ( ) or ( ) on both sides of the axe handle (HHS atlas table 328, 16; 329 ,7 compare 21,nr. 21-24). The convoy ships of the dead of the Bohuslän-people are represented on the rock ingravings with two blade-axes with the sign ( ) (Sotorp-Berg- or Tanum).

The dolmens on the Kephar, Caucasia

This symbolic representation of the God with the ⊣ or ⊢ axe, is seen again in the symbolism of the Megalith-tomb-c[illegible]in t Caucasia. A classic example is the Dolmen on the Kephar, 16 km. to the South of Storozevaya, on the North side of Caucasia in the Kuban region. On the front wall of the Dolm with the "Souls" and Libation hole, on the right side of the hole, is a figure in the kathodos-position of the arms, with a "thorn" or stabbing axe pointing downwards in the right hand. At the right of this figure is a femenine shape with hands crossed on the breast, one of the symbolic arm positions of the Mother of God and Mother of Earth (comp. H.U. atlas table 250-252, 272-274). Below the hole the bellowing dog. On the left a figure which performs a libation from a jar into the hole. 58).



and the middle German Megalith-tombs

A. Tallgren underlines the similarity of the Caucasian Dolms of the Kuban region with the middle German ones, as for ex. in Thuringen, (Gölitsch, Merseburg; Helmsdorf in Mansfeldschen; Leubingen, Kreis Eckarsberga, Preussen; Cöthen (Schartewitz), der Walter Nienberg-Stufe II. "On ignore oùil faut chercher l'origine des domlmens". He is of the opinion that there existed a reciprocal effect between Caucasia and the middle German Megalith civilization and the latter and Caucasia, "à demi oriental á demi européen". "Dans le mobilier, il y a des phénomènes qui peuvent amener à penser que le point de départ serait l'Europe centrale". (There are certain phenomenas which make one think that ~~that~~ the starting point is Central Europe).

Viewed from the cultural point of view the symbolic oranment of these Caucasian dolmens, is strikingly alike, not only with the middle German Megalith tombs of the Schnurkeramic region, but also with the symbolic ornaments of the West European , Atlantic Megalith tomb civilization, which Tallgren did not take into consideration here. It must have been a mistake on the part of this highly merited scientist, when he assumes that the 〰 or ≷ oranment in the Caucasian as well as in the middle German dolmens, which he calls "dessin de tapis" - were certainly of Oriental origin. (p. 39). The ornamental water-symbol is common to the entire Atlantic-European Megalith tomb civilization, from the big-stone-tombs of the North Sea sphere down to the Pyrenees peninsula, and from the tomb-jars of the Danish big-stone-tombs to the Spanish bell tumbler (comp. H.U. table f 264). The same symbol we find in Persia on the tomb jars of the younger Stone-age of Susa I. decorated with swans, on the tomb-and mother house surrounded with water ☐ and garded by two dogs, It is the same symbolic meaning of the Megalith tomb religion contained in the vast stream that went from the West to the East (see H.U. table 99, 2; 262, 6-10, 403, 1-3) and further in the gerneral Paläo-epigraphic summary on table IV in my book "The Rise of Humanity" 60).

The dolmens in Kephar in the Kuban region, has even kept in tact and passed on to us the cult of the water libation into the grave. This custom has remained in use right up to the 20th century in the ancient centres of the Megalith civilization in the West, were f.ex. in Niederbronn in Elsasia (Germany) the women who wish to bear children, take water from a sacred well and

centrale". (There are certain phenomenas which make one think that that the starting point is Central Europe).

carry it during the night up into the mountains, pouring it into the bowls of those ancient stones 61). These stones which are identical with regard to their nomenclature in the entire North and West European Megalith-civilization sphere, with the Megalith-tombs - ("Child's stone", "Turn-over-stone", in Swedish and Danish Barnsten, vändesten, julsten; Fries. poppestein, wendestein; in French pierres qui tournent, pierres aux nouveaux n-es, Swiss chindlistein etc.) are the entrance into the womb of Mother Earth, the "Mother-House", the "Mother-Well", the "Mother-water, into which the world's ocean flows. Accordint to the old popular belief these stones turn at the time of the change of the sun (Christmas and Midsummer), in order to give free passage into the womb of Mother Earth. And from there the mother or the midwife, the Nordic jordemoder "Mother Earth" can lift the new-born from the earth.

The water-libation is originally a rite of birth and rebirth.

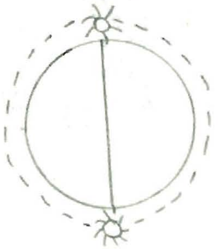
To this Occidental Megalith-tomb symbolism belongs also the winter-sun-change symbol ⦶ and ∩ with the water-and snake pictogram: the greatest dolmen of Chapsougo, Caucasia, Tallgren illustr. 12-13. Comp. H.U.atlas table 54, 59, 65,108-110,112,262,264,377,1; 364,26; 352,24-25. Already this formula of a year devided in the South and North ⦶, in the smallest sun-course-arch of the year ∩ towards the winter-sun-change, where the sun seemed to have disappeared into the "waters" of the world ocean, or into the innermost of the earth, excludes every possibility of having originated in this Southern region i.e. Caucasia.

The year the great event in the existence of the North-Eurasian homo sapiens diluvialis

The ⦶ "year"- diagram and ideogram is the great event, the penetration and ideographic creation of the homo sapiens divialis eurasianus, of the Aurignac -Cromagnon race. Only in subarctic latitudes can the ⦶ year be experienced, seen and retained ideographically in time and space, as only there the sun covers the whole horizon or visual circle, in its march from the up to the down point; from the winter-still-stand (winter-sun-change)≠ South, to the summer-still-stand (summer-sun-change)= North, and back again from the North to the South. That is that ancient year, which lies at the base of the Agni-myth and the Agni-symbolism of the Rigveda. It's scheme is the following:

The year of the Agni-myth

kathodos	anodos
Piṭṛyāna	Devayāṇa
=	=
Dakṣiṇāyana	Uttarāyaṇa



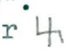
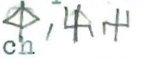
It is in this connection of no importance that the denotations as Uttarāyaṇa - the upper, higher (út-tara) "Northern" (left) course ~~of the sun~~, and Dakṣiṇayana - the "Southern" (right) course of the sun, were used only in posterior texts, as in Mānavadharma Sastra, Praśna-Up., Brith.-Up. etc. It is a fundamental fact that old and the oldest traditions reappear even under new denotations, in younger texts, whilst they may be missing in chronologically older texts. That the popular religious phylosophy as that of the Upanishads, based itself here upon ancient popular traditions, who were still acquainted with the pre-Indo-Germanic dual division of the year into the ⦶ sun-change and ⊖ change of the seasons,

ce of the march from the up to the down point; from the winter-still-
North-Eura- stand (winter-sun-change)≠ South, to the summer-still-stand

proves a place, as Satapatha Brāhmana II,1,3 which allots to the two Ayanas, the courses of the sun frôm one change to the other, - half-years (=Old Nord. misseri), three seasons: to the North-course = spring, summer and the rainy period, and to the South-course = autumn, winter and the cool season. The Praśna-Up. I,9 identifies these Ayanas with the course of the souls, as is the old popular belief of the transmigration of souls, i.e. saṃsāra, the course (saṃ) of the (sar) "year" (saṃvatsará). It is obvious that this perception must have its origin in a Northern home-country of the later Indo-Aryans, where the vision went towards the North to which also pointed the year's and the world's axe, and where the course of the sun actually was a course towards the North point of the sky border. When thus the Maitr. Up. 6,15 lets Brahman's emanation begin with the division of the sun, this divisibility can never apply to the small Eastern or Western sector of the sky horizon, in which the sun in its yearly course in the North and South of the aquator, pendles backwards and forwards in Panjab, whilst it leaves untouched the entire expanse of the big North and South sector of the sky border, at its rising and going down point. We will return later on to this point.

The following facts should be taken into consideration: the traditions of a myth can in the course of time get obscured and evaporate, especially so if an emigration into another homestead has taken place, in which the cosmic events of the former home-country cannot be perceived anymore, and are thus not experienced. The traditions of a myth can be overshadowed by the mixing up with peoples of alien race, and even through the mixing with kindred people, whose traditions have been influenced by spacial and temporal conditions. But even in the case of a distortion or the complete loss of the tradition of the myth, there always remains the continuity of the symbol. The symbol is the archaic form, the basic form; the myth is only the exgese. The myth can be lost, the symbol remains even be it only ~~in~~ as a formal continuity.

The continuity of the symbol

Let us investigate the elements of the Hindoo-ikonography with regard to their archaic components of the Agni-symbolic tradition, and we will find f.ex. that on the Chidambaram-Stele, Madras (illustr. 8), 62), Agni in the shape of the "God of the Year" is represented with two heads, with the wreath of rays around both of them: Agni's epitheton is mayūkha mālin, "having a wreath of rays"., just as his Nordic counterpart Frey (see ill. 25 a. 27). The Son of Heaven and Earth, the "Child of the Waters", is here together with the buffalo, the bull, fo his winter-sun-change myth. As the Lord of the rta, of the cakrá rtásya ⊕, he is represented having 6 arms. In the upper left and in the lower right hand he holds the pre-historic ⌽, ϕ sign of the "year". It is the dual form mentioned on p. 21 of the God of the Year or  (picture Va), with an uplifted and a falling down arm, which in the Anglo-Saxon rune inscriptions are represented as ϕ⟠ g-rune, name gae, ger, gear, gar English year), or as  g-rune, name gifu, gyfu, geofo, geuo - English gift, and which correspond to the Nordic X ar The "year", the new life, the rebirth are God's gifts.

In the right upper hand Agni ~~xxxxx~~ of Chidambaram holds a flaming triśula-sign, as Teśub (see 23.)

We can name as second example the Agni-cult illustration in the History of religions of the University of Marburg, where Agni is likewise represente having a double head (picture Vc); each head wears the Hethite cornered deity-cap. The God sits on the solar ram. He is 6-armed and holds in the hands the triśula, the club (vajra), the axe ⊲| (paraśu) and the double-axe ⋈ (Ill. 9) 63). For the Janus-double-head the Year-entrance-God with the ⌽ sign on the Roman coins, see H.U. chap. 28 and atlas table 297,4.

form, the basic form; the myth is only the exgese. The myth can be lost, the symbol remains even be it only in as a formal continuity.

The Hethite Year-God symbol

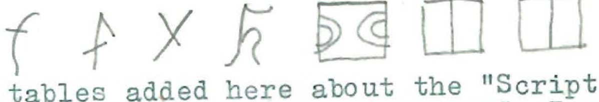
Agni's prototype in the iconography of the Near Asian marijanni period is the presentation on the great Hethite cult-relief of Yasilikaja near the Hethite capital Boghazköi (illustr. 10). It is a monument of the Indo-European, Indo-Germanic original religion of the Heavenly Father and the Mother Earth, of the Great Universal and God's Mother, as well as of the Son of Heaven and of Earth, of the Hethite Dattas or Dattamimas, whose counterpart the Churrite-Mitannian Tešup is. The Son of Heaven carries the double-axe of the division of the year over the shoulder and raises in his right hand his anodos-symbol : the ⦶ sign of the year the Hethite hieroglyph for god = tes,des, and two walking legs underneath it, with the two sidewards going signs ᛡ ᚠ In the younger Hethite hieroglyph scriptures the two legs melt into one, and finally to a foot. The Son of Heaven of Yasilikaja wears the same cone-formed divine hat as Agni, supplied with a row of ɸ "God" and "Year" signs, as we have seen it also on other monuments. The winter-sun-change symbol, which the Deity's parents hold high in the hand, the horn centre-piece ◡, from which the Year-God-sign rises also provided with ——— wings, ⦶,ɸ belongs to the Occidental Megalith-tom-religion. As a consecuence of this uniformity of symbols it has been possible to follow the course of development from the West to the East, over the islands of the Mediterranean, the Baleares, Corsica,Sardinia, Malta. Crete, Cypern. In Crete the Western Matriarchale Megalith religion reached its highest development in the Minoic civilization. Already Th. Bossert has pointed out the similarity and connection between this Minoic cult-symbolism and the Hethite Yasilikaya 65).

The Hethite hieroglyphs and the West European Megalith tomb symbolism

The ⦶ sign with the pair of legs or two soles, as symbol of the "new year course" of the Son of Heaven is a canonised picture of the Scandinavian rock images, as well as of the entire West-European Megalith religion (atlas Prol.ill.62-63,343-44, 349,384-401). This symbolic formula belongs to a definite component of the Hethite hieroglyph scripture, which doubtlessly can be proved to originate from the West-European Megalith religion, nearer defined from Morbihan,Bretagne. So f.ex. the for our investigation important North-Eurasian symbol of the "tomb-house" or "Mother-house, which in the Megalith graves in Morbihan is overshadowed by the mother breasts, and stands between the two halves of the year ᑫᑲ as the porch of the year, the entrance to the year and to life.

As an epigraphic phase of the advance from the West of the West-Indogermanic Chattis I regard the inscription upon the bowl of Bachmut in the Don region, province of Jekaterinoslav (Illus. 11). It shows plainly from what "waterkant" (water edge) in Dutch "wasserkante" these Hethites which employed the word watar came.

The inscription upon the bowl is as follows: 66)



The two tables added here about the "Script signs of the bowl of Bachmut and the origin of the Hethites" I and II, borrowed from my future work over the "History of the Megalith religion", may be able to illucify this problem paläoepigraphically from the West to the North.

The synonym of "Tomb-house" and "Mother-breast" belongs to the Northsea-Megalith cevilization. Thus, according to Cormac's Glossar, the hill tomb-chambers in Ireland, the síde, were called "the breasts of Mother Anu", Mother Earth. Hyltén Cavellius tell us of the Moderhögen "Mother-hills" near Skäggalösa at the lake Asnen, in Småland Sweden, that according to the tales of the peasants of the Oden sea, this tomb-hill stands open during the

galith tomb 44, 349,384-401). This symbolic formula belongs to a definite

holy nights i.e. Christmas, on golden props, and that most wonderful musik and songs can be heard and dances seen. This is the comon popular belief, which in the North-Sea region is connected with the Megalith-graves and the Christmas night, as the holy night, the former modranecht "Mother-night" and stands in connection with the belief of rebirth in this "Turn-of-the- Sun-Night and Mother-night". A certain memory of rite-acts, sacrifices , choir-songs etc.of the ancient times lingers still behind, we will speak of it later. It is important for our investigation with regard to the "picture" of "meaning", that Hyltén-Cavallius underlines in this connection the information given by Olof Rudbeck in his "Atland or Manheim" (1686-98), that the "Mother-hill" is an old hill for sacrifices, and that at its top there is a fourcornered whole lined with stones. 67)

The custom to place on the grave or the grave hill a four-cornered stone mass □ □ has been current in the Nordic Skandinavian sphere right up to the introduction of Christianity. From there on this old custom is forbidden, as is found in the Northern Gulathing book, 1. parragraph "Christian Guidance" (cristins dóms bolkr) 29 : " Sacrifice is also forbidden; we may not worship with sacrifices heathen deities, nor are we allowed to worship the tomb-hills and place rite-stones" (né hauga né hörga).

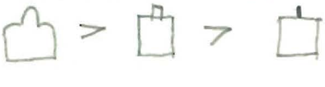
In the Western Siberian region the custom to errect a four- □ □ cornered mass of stones over or on top of the tombs together with a Stara Baba- "Old Mother"-Stele (Mother Earth)is still customary in the Middle-ages (Prol.II. Atlas 182-184 and Text illustr. 62-64.)

The orogin of the □ symbol as a Tomb or Mother-house lies in the young Paläolithic, Pre-Indoeuropeam Mother-cult of the Aurignac-Magdalenium. In the Russian Aurignac appears already the cult-figure of the Great Mother, who has the □ sign ingraved on her body perpendicularly □ (Discovery in Kostienki, province of Voronje). To follow up the continuity of these symbols in the younger Stone-Age look at the cult-figures representing the Grea Mother or "Mothers" in Jetteböll e, Ksp, Jomala, Isle of Åland, Finland, to which we will refer later on (Illustr. 31) The "Mothers" from Jetteböll e bear God's Son in their lap, as the Siberian Stara Baba (Ilkustr. 33a), and have likewise on their body the sign □ with the 8 (= 8, 8 etc.) inside of it, which is the North Eurasian sign for the "Divine power", the "Life" of the generations, the descendants, This sign appears since the Siberian Aurignac in connection with the Great Mother and the grave,and forms as □ 8 a firm formula in the entire Megalith civilization sphere, just as it appeared in the prehistoric rock-drawings in India (Ill. 12).

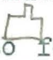
In Åland (islands) we find ourselves at the cross-point and overlapping stage of the young Stone-Age of the Nordic-Scandinavian sphere and the Kammkeramic, Finnish-Russian-West-Siberian sphere. Over Åland the Boat-Axe civilization reached Finland. Further there came from the South the Schnurkeramic and the Kammkeramic, which also bridge over to Finland.

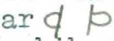
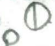
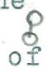
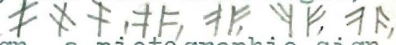
The □ of the Great Mother, Mother Earth, Mother of God and of men, appears in the Neolith-daughter-civilizations as a common symbolic inheritance of the young Paläolithic Pre-Indoeuropean sphere of North-Eurasia.

A detailed investigation of the sign tables is not possible in the frame of this work. But the following may be added: The likeness connection between the mother-breasts and the grave-house , which appear in the big stone tombs of Morbihan as □ with the mother-breast as upper part (table I, 1; II 17,21), is being changed in the "short-script" to the sign of a line, the nipple having finally been transformed into a line ;



in the younger Stone-Age look at the cult-figures representing the

This has finally come together with another sign very much like it, that of the "Tomb-house", "Dolm" with the "entrance"  etc. These variations of the "Tomb-or Mother-house" are also found in the Hethite hieroglyphscripture (I,6,9), as well as in the South-West European Megalith civilization (I,10,11), in the Karic scripture (I,15 a-b)from the Krete-Menoic; finally in the Archaic-Summerian scripture I,30-31. This latter shows already the change into the line-form, but has for Nr. 30 the meaning um "Mother", for the variations 31 the meaning dih "Stone" (the name for the big-stone-tomb in the whole of the Megalith civilization sphere) and dub "surround" "turn", to turn, meis "Sun,Man,Lord", which also include the whole mystery of the "Mother-night" of the Megalith-tomb-religion, of the "Turning-stones" and "Children's-stones". The original form, the Simplex or the double Tomb-house (Nr. 28-29), is the Tomb-or Mother-house and means the mother's womb of the Mother of God,il Istar, which encloses man, where the change occurrs and from where a new process of life begins.

This Tomb-house is lined and black, representing the earth (I, 9a-d; 25-26,30-31.)It is the year and life entrance, it stands in the sign of the year , between both halves of the year (I,1, 4-8), as we see it in the Hethite hieroglyphs in the Morbihan sciptures. Or else we find that the  sign of the year, with the cross and life and descendants sign , is put alongside (I,10), or else the parted halves of the year of the anod , as in the formulas of the Pre-dynastic bowls of Egypt (21-22). Finally appears together with the Tomb-house the world-column-sign , of which we will speak later in connection with the Indus-scripture, the bent-form-signs, the divided forms as in the sign of the year  etc. (I,11,16,18,24; 8,19,20); the Comb-sign, a pictographic sign for the "hand". This dividing hand of the God of the year appears at the Portuguese Dolm (Table V,13 compare Mohenjodaro 12) and confirms and explains once more the symbolism of the contemporary rock ingravings. The turn of life and of the year happens in the Tomb-house, the Mother-house, in the womb of Mother Earth, instead of in the Mother-night of the year, there where the God of the year only possesses one hand, the five intercalary days, the "fyrejuldagar" of the old Northern peasant calendar, which stand as the "hand" or "comb" sign next to Christmas. There the Son of God is boren, re-born. Also according to the ancient Agyptian tradition the gods were born in the Epagomenons.

The Paläoepigraphic assertion is surprising that the ancient Summarian scrip should show signs of the West-European Megalith-tomb-symbolism, and a warning to certain tendencies, to limit the age or duration of the big-stone-tomb civilization and to reduce it, a tendency which also applies to the origin and creation of the Rigveda.

In his work the "Archaic texts from Uruk" (Berlin 1936), A. Falkenstein says: (P.62): "The hope to gain from the oldest texts the ancient pictures easily, has proved a disappointment". In the course of the development the signs got simplified. And from 2.500 B.C. short of in some cases, it is nearly impossible to gain any of the original picture forms. As we will see further on, the script of the tables of Susa shows to a much greater degree the similarity of the tradition of the Megalith-tomb-religion, the Tomb-and Mother-house picture, that does the Archaic-Summerian script. Falkenstein puts down the Susa-scipt as a contemporanian of the Summerian script of Dschemdet-Nasr. This was calculated by E.Mackay to correspond to 4.000 B.C., by S.Langdon to 3.500 B.C. - and from

appears at the Portuguese Dolm (Table V,13 compare Mohenjodaro 12)

and by Hrozny about 3.200 -3.000 B.C., whilst the Uruk-civilization is estimated to be arount 3.300 B.C.

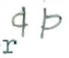
The influence of the Occidental Megalith religion upon the Orient in the 4th millenium B.C.

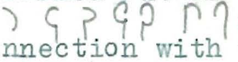
The consequence of the above estimates would be that in the middle of the 4th millenium B.C. the Megalith-tomb-religion and its symbolism would have influenced the Archaic-Summerian civilization, itself being a West-Eastern current, which manifested itself again more clearly in the Susa-script and symbolism, as well as in the Indus-civilization and its symbolic scipture of Mohenjodaro, Harappa. According to this estimate the beginning of the Occidental Megalith-tomb-civilization must be placed at the beginning of the 4th millenium B.C.

We will refer to this subject when treating the Susa and Indus scipt signs.

Contrary to his own assertion, that the Archaic textes of Uruk did not permit anymore the disclosure of the original forms of the signs, Falkenstein nevertheless considers that one must accept three steps of evolutional development (p. 26) a) signs in picture form; b) in abbreviated presentation; c) abstract symbol signs. In the parragraph about religion he declares that the Archaic-Summerian art has taken first in the first Archaic layer the step towards an anthropomorphic representation of the deity pictures: before this time only only symbols exist. "It is a very strange fact, that we, with the exception of the God Enlil, as in the Dschemdet Nasr, cannot trace in the early Archaic texts any Summerian names of the Gods, which are so numerous and begin with en "Lord", nin "Lady" and lugal "king". Herein we may see a definite distinction with regard to the later times. In the deity list from Fara they appear as often as in later times" (p.61).

The ancient eligion of Heaven and Earth.

What was regarded as the rites and religion of Uruk, was the cult of the An "Heaven", "God of Heaven", whose place of worship was the high plateau with the "White Temple" in the later Anu-Antum-region. He is the highest God also in the later Deity Pantheon of Uruk. Next to him appears the figure of the "Lady of Heavens", Inanna, the Mother of the Universe. Her symbol was the door-post of the cane hut, which had a ring fastened at the top, in which the stick with the cane mat was hanging by way of the door. In later times this is replaced by the heandle stick, which then referred to the sign of the year ⦶, is always found on both sides of the □ the "House of Depth", the "Mother-house in the waters, as  the beginning of the year. Before it sits the Mother of God, Heaven and Earth, the Baba (Bau) - Ischtar.

The table II of the "Scripture signs of the bowl of Bachmut and the origin of the Hethite" shows a further picture: it is the hooked stick also combined with the sign of the cross, which has been described by me in H.U.chap.2,atlas table 2o-26. This hooked stick which is formed out of the two halves of the year's circular course ( )  appears in the Megalith tombs of Morbihan in connection with the Tomb or Mother-house symbol (II, 17,21)either on top of the shining Tomb-house and Mother-breast sign (21), or underneath it (17), also in connection with the soles of the feet (18). In the Dolm of Mein Drein it is also drawn above the boat as simple hooked sticks, or cross-hooked sticks (1), which clearly denote their origin as signs of the division of the year ( ) (2). The cross of the four directions of heaven + as the division of the year is still preserved in the Anglosaxonian rune-scriptures, and is equivalent with the sign Φ **gear** "year" (Themsemesser).

eligion of Heaven What was regarded as the rites and religion of Uruk, was

It denotes in the grave symbolics the completet and the new year. Also the old Summerian script has conserved this meaning of the division of the year with regard to the cross and the hooked stick (14), as we find in the Summerian signet cylanders with the representation of the birth or epiphanie of the Son of God, where two hooked sticks are held over his head. The same picture we find in the Hethite signet cylenders, as well as in the Hethite hieroglyphs (4-6) This correspondend to the letter with the North and Westeuropean Megalith -civilization traditions (9-12 and 22 a-c), as well as with the traditions of the predynastic grave-bowls-symbolism in the Egyptian hoeroglyphs, where the hooked stick is also the rnpt - "year".
Ich hereby point specially to my cast of the rock drawings of Thorsby, Krsp. Kville, Bohuslän (9), where - nearly as tautology - the hooked stick itself devides the year Φ : next to it the 8 (= 8) signs with legs, symbolizing the new "life" or"course of the year" (compare 22c).

It is greatly surprising to find that the Morbihan-symbolism reappears in the Archaic script signs of Uruk (19a-b), as tombhouse with hooked stick in a sign combination. The Uruk scipt tables show this tomb-house in connection with the vulva (19b), by which it is determined to a certain extent as the mothers womb. On the other hand this tomb- or mother-house bears the Summerian deity ideogram ✳ An, Anu, Dingir "Heaven", "God" in oneself, which also stands over the symbolic figure of Inanna (11). This tomb- and mother-house has in Summerian the syllable ba, ma, ga , "house", "to die" i.e. "God's house", "Mother-house (uterus) (Deimel 233 and 237). In connection with the Summerian tradition of the □ as God's Mother Istar and um "Mother" (I,27,30) the whole mysterium of the "Mother's night" of the Megalith grave-religion stands before us in its Summerian derivation.

The ba sign and the autoctone Brahmi script.

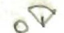
We will refer later on to the syllable Summerian ba, which stands for the Mother-house sign □ , and which likewise appears in the Indian Brahmi-script, and will deal with it in chap. VII when treating the Indus-rites, in order to prove that this old Indian Brahmi-script is authoctone, and not a derivation from some so called Semitian scripture.

It is a question of ancient North-Eurasian elements of the Archaic-Summerian script, which have found in the Occidental Megalith religion their highest point of development, and which have as such, in their course of travel from the West, reached Near Asia during the younger Stone-Age. Whilst the civilization carrier of Mesopotamia, Obeid, Uruk, and of the Dschemdet-Nasr have brought with them the fundation stock of a Northern home-country, perhaps from Turkestan, but assuredly from the region between the Caspic Sea, the Pamir and Altai.

In resuming it becomes clear that from the Tomb-or Motherhouse of God's Mother, determined as vulva, God is emerging, there where the Son of Heaven and Earth splits the"year"at his birth Φ If we study in this light a monument of the calendaric rite symbolism, as the cast I have made of the disk of Fossum, Tanum, Bohuslän (Illustr. 1) we see down below in the South, in the winter-sun change, the moduraett "Motherly-Heaven-Region" of the dying, the Archaic stag-horn-hoe as the symbol for the division of the year. Next to it there is the pair of arms of the Son of God with the symbolic three-fold hands, which have the circular sun course in the flat of the hand (compare Alaska-Eskimo Illus. 23 a) That is the place, where according to the old myth of the cosmic symbol, the Son of Heaven and Earth, Agni and Frey-Nerthus son, are born from the mohter waters or the mother's womb.

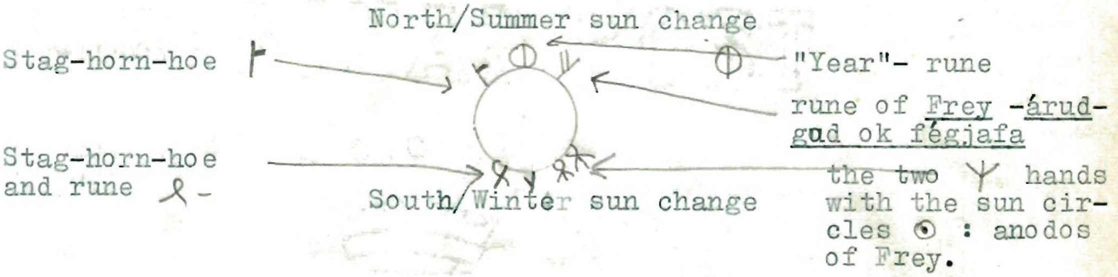
If we try to follow the continuity of this calendaric rite-symbolism in the North-Sea sphere and in the British aerea, we

sign and for the Mother-house sign □ , and which likewise appears in the

can see for example still in the Christian aerea, in the Columban age, in the old cult caves of Scottland East Wemyss (Fifeshire, N. Firth of Forth) the vulva  sign, with the year sign ⦶ and and the descendants sign and that of the grave and Mother house engraved together with the fish, which since the Aurignacium has been the Chtonic symbol of the Great Mother. (Malta, Sibiria 69).

This is the same tradition, as we found in the Archaic-Sumeria script, and which we will find again in the letter signs of Susa. (Table IV,14e comp.18c-d). From this "vulva" - Mother-house, the womb of the year and of Earth is also born Agni, Son of Heaven and Earth, as apám nápat.

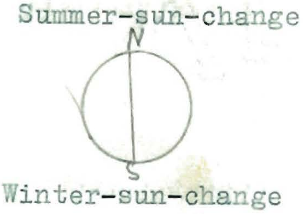
The birth of the Son of Heaven and Earth and the division of the year according to the calendar disc of Fossum, Bohuslän. Ab.1800b.C.


North/Summer sun change
Stag-horn-hoe
"Year"- rune
rune of Frey -árud-gud ok fégjafa
Stag-horn-hoe and rune
South/Winter sun change
the two ᛉ hands with the sun circles ☉ : anodos of Frey.

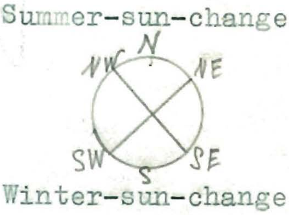
V. The birth from the side of Indra and Thor.

With Indra it is another matter. The development of his myth does not belong to the young Diluvian, subarctic show of the North-Eurasian ⦶ year, but to the Middle-European ⊗ year. Let us study the different aspects of the year:

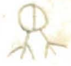
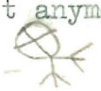
Subarctic, North-Eurasian diagram of the year.

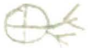

Summer-sun-change
N
S
Winter-sun-change

Middle-European diagram of the year.


Summer-sun-change
N
NW
NE
SW
S
SE
Winter-sun-change

In the Middle European sphere the sun does not rise and set any more during the period of the winter-sun-change in the South, but ~~in the SE~~ it rises in the SE and sets in the SW. Correspondingly the sun does not rise and set during the period of the summer-sun-change in the North, but it rises in the NE and sets in the NW. The South and North sector of the heavenly circle the sun does not touch anymore in the points of the rise and setting of her yearly course. In India these points are still more pushed towards the aquator ⊖ E-W.

Indrá's birth, his appearance is therefore not anymore below:  but at the side of the circle of the year: 

respectively in the spring stand: 

He springs"from the side of the Mother.

I have in H.U. (P.48,271,610,621) referred to this ancient myth, as exegese of a symbol, in the North-American sphere, and between other in the Ojibway,Irokese. With the Ojibway the springing forth of the Hail-bringer Saviour and Son of God Nanabozo,Minabozo, Glooskap, takes place in the month after the winter-sun-change (as in the calendar disc of Fossum), this month is called after him "The littleSpirit-month", whilst the month before the winter sunchange is called after the Heavenly Father the "Big Spirit-Mon In the cult symbolic it is represented with ⦶ "Year-body" (H.U. Atl. t. 72 a,3). The Algonkinsch Nanabozo is called in Irokesian Techaroñhia wa'kchon , "the one who keeps the heavens firmly with his both hands in his memory", or Wata Ōteroñtoññi'ac "Ahorn. "He has turned himself into a little tree" (as Agni in the plants), or Tisioska'hac or Tsisiuskä'hä , which means "a dear little sprout". He is Tsēhsekhowhhōōhngk "the good twin born from the side of the woman who fell from heaven".

According to the Seneca he is the Saviour, Hagweñayō " whose spirit is good"; according to the Hurones he is kionchekwic " by whom we live", who eternally rejuvinates himself, when he has grown old. For this reason he also called by the Hurones the Lord of the beginning of the year, or the festivity called Ononh-warori.

His antagonist is his twin brother Täwiskäru`n, or Tawiskaron (in Mohawk), "who has as usually ice at the top and at the bottom". He performs his forceful birth through the side of the Mother and causes her death. He is conquered afterwards in a fight by his good twin brother. 70)

The Algonkinch Nanabozo, Minabozo, Glooskap, who is represented with horns and with the ⦶ body sign, is called by hte Irokeses (Onondaga) also Dehodiatgaewe, "he whose body is devided in two parts"; one half is of ice, the other out of flesh and blood. Twice a year he comes to the house of Heaven Awenhai, "the fertile earth", and shows the one or the other sides of his body: which causes summer or winter. (The symbolic representation of the myth in the Old and the New World look H.U.Atl.table 286, 1,3-5).

The Northamerican variation of the birth from the Mother's side, lets the winter demon perform his foreceful birth in the East, i.e. spring, when he is conquered by his good twin brother, the Saviour. The Saviour -God of the Year however, has been born in the usual way.

Here we can add what the author of Rigveda IV,18 says about Indra's birth. Still in the Rigveda the old tradition,nearly extinct, is yet clinging to Indra 'figure: that he originates from the same parents as Agni (VI,59,2), Who is the son, the offspring of the Heavenly Father and of Mother Earth. According to A,V. III, 10,12-13, Ekāṣṭakā the winter sun night change, is the mother of Indra

woman who fell from heaven".

Indra and Agni.

In the RV IV,18 according to the translation of Geldner and Hillebrandt it is said:
1). (The Mother): "this is the old experienced way, as all gods are born. On this way must also he be born when ripe. Not should he let his mother perish in that way".
2). (Indra): "I do not wish to get out here; this is a bad passage (this is a common vulgar vulva). 71) I will come out straight from the side".
12). What does Indra care for his mohter, what does he care for the father who has procreated him, who has created him ?

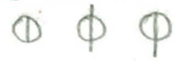
In order to complete the fragments of the old tradition we must compare them with the corresponding Nordic Thor-traditions.

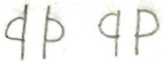
Edda tellas us likewise that Thor is the son of the universal Father or Odin (who has stepped in place of the Heavenly Father) and of Earth (Gylf. 9,36; Skald. 4,17,23,24). The peasant rune calendar tradition of Sweden of the 16th and 17th centuries, whose meaning has been brought forward to us by the Swedish humanists, firmly rooted in the people's traditions (Joh. Bure, Georg Stiernhelm, Ol. Verelius. Ol.Rudbeck), kept for the rune sign Φ the meaning Thors Belghbunten, Belgbunden Thor, Belg-Thor,Belgtors, whish means "Thor bound in the sack" (H.U.S.6o5, illustr. 99).Swed. Norw. Danish dialekt Bälg, Aonrd. belgr "Balg -stomack" is identic with hamr "the skin of the bird". Thor is thus "sackbound" in the "year" or the mother womb of the earth. In Mon. (chap.8,p.97) compare with Prol. I.Chap.9,p.96 ff,Atlas illustr. 68) I have pointed to the corresponding older Frey symbolic, the representations of the rock drawings of Skälv, Östergötland (ill. 16) of the Bronze-Age, where Frey, the Lord of the Frøys átt and of the ᚠ rune, just as in the rock drawing of Fossum (ill.17), is represented in the South, below the wheel of the year or the calander disc, that is to say in the winter son change, as "sackbound" in the "hamr". It is the same tradition which we find of Agni in the Rigveda: "Large and strong was the egg skin (mahát tád úlbam),in which enfolded you went into the waters" it is said in X, 51,1 of Agni, who is seen there by Yama, the Lord of the Underworld.

This Indian úlva, úlba, the egg skin , the uterus, Latin vulva, the womb-opening, belongs to the root uel "turn, twist", and the name of Frey in his 3. átt, the winterly heavenly region, Ullr, the "Turn" can be traced back to. The Mother-house, the womb of Mother-Earth, is the change - the change of the year and of life. This has been also kept in the Old-sumarian scriptures (tab. I,29-31, II,19-20)

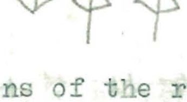
It is necessary to take here into consideration that the symbol myth which has arisen around the God in ⦶ has in the Nordic wooden carvings (English write, really scratch) variations which show the round forms as angular.

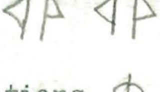
Thus we find: round original forms Derivations





angular wooden carved forms:





The Anglosaxon variations of the runes has as variations Φ, ᛰ gear "year" and ᚦ dorn "thorn", whilst the name of the þ, ᚦ rune in Norwegian and Island language is spoken as purs, and denotes a giant

Lord of the Frøys átt and of the ᚠ rune, just as in the rock drawing

the winter demon, "der Riesin Mann" (vardrúnar verr), as the old Northern rune poem says. The Gothic rune name for the handwriting of Salzburg is thyth, which Griegberger rightly interpreted as "Thaw-weather", in Swedish tia, tina, tejda etc. - to thaw up, Nordic pidá pidvidri. 72)

Thus a clear picture is given of the development of the winter sun change part of the spring myth. The preceding 2nd rune of Frøys att ᚢ , ags. Oldnordic.Island úr "dust rain", is explained in the old rune poem of Island as "the crying of the clouds and the dissolution of the ice edges (skýja grátr ok skara pverrir).

As I have shown and proved in H.U. and on the basis of my cast of the old Bronze age calendar disk of Fossum, Bohuslän (see Mon.) the Germanic rune rows are originally the monthly calendar signs succession of an old Indo-European, North Eurasian calendar disk, of which we will speak. This cult calendary rune succession rows, have been later (2nd cent. B.C.?) through their coming in touch with the North Italic alphabets, also arranged and used as script. In this rune row there is still the old calendaric threefold division, into the three directions of heaven or the three generations (aettir) I Frøys átt, II Hagalls átt, III Týs átt, wich correspond to the three seasons of the year: spring (East), summer (North) and winter (West). This threefold division is from times immemorial Indo-European, and has been preserved also in the Rigveda in the myth circle, the progress of the year of Agne, the Rbhu's etc.

The old Nordic deity names of these three aettir, belong as far as I and II is concerned, to the Wane circle, III belongs to the Asen circle. Also this is a futher proof for the tradition of the religious peace after the Wane - and Asen war, the exchange of deities between the Nordic Megalith-tomb-people and the Middle-German Battle axe-people.

The first átt, Frøys átt, the heavenly region of Frøy, Swedish Frey, of the árgud ok fegjafa, "God of the Year and the bestower of cattle" begins thus:

Rune	1	2	3	4
	ᚠ	ᚢ	ᚦ	ᚨ
Name:	Anord.Aisl.fé Ags.feoh "Vieh" (cattle)	úr "Dust rain"	Ags. dorn Anord. purs "Giant"	áss (óss) "God"

The names of the calendar runes form two and two a monthly formula. The year's row begins with the winter sun change, with the month following the winter sun change - January, with the name of the Lord of this first heavenly region, Froy, Frey, the "God of the Year and the bestower of cattle" - an apitheton as well of Agni as of "bestower of cattle" for Indra. The God is in the ᚢ, in the waters, as the "dissolver of the ice edges" (for the ancient ᚢ symbol, the sign of the smallest sun traverse course of the year towards the winter sun change, in which the Son of God and the Year ⌽, the sun etc, are placed, see H.U.chap.9, atlas table 259-288). After the "Lord in Ur" follows the "Thorn-God" or "Giant-God" as the second month, and before spring formula. This ᚦ thorn dorn is explained in the Anglo-Saxon rune poem: " The thorn is extremely sharp, as a dagger, to attack evil, too hard for any person, who rests with it" (dorn bud pearle scearp pegna gehwylcum, anfengys yfel, ungemetum rede manna gehwylcum, de him mid rested).

cattle" begins thus:

In chap.31 of the H.U. I have summed up the Paläoepigraphic tradition of the thorn-sign, (comp. atlas table 322-325, 327-331 etc and illustr. 110, p. 667), beginning with the horn-hoe of the Epipaläolithicum, the symbol of Frey, Frøy, up tó the stone thorn, the stone axe, stone hammar of Thor, ├, ᚦ, ᚹ and other forms. The Swedish rock pictures show the spring myth, the fight of the "Thorn-God" (Hammar-Axe, Axe-God) with the Ice-Giant, the Winter-Demon, as f.ex. in the rock ingravings of Tuvene, Bez, Tanum (Baltzer T. 41,3). The victorious God, who swings his axe over the decapitulated demon lying on the ground, is represented as "horned". This "Thorn-God", who kills Thursen, the winter demon (Hrungnir, Hymir, Thrym) with his hammar, the "Enemy and killer of the Giants" (dólgr ok bani iotna), "Killer of Hrungnir" (vegandi Hrúngnis) Skald. 4) is Thor, the "Ruler and Owner of the Mjölnir" (styrandi ok eigandi Miollnis Skald. 4, Gylf. 21).

At the time when Snorri worked in Island over his assembled material,ˣ the calendar symbols and its myths were not anymore familiar to him. The former horn-thorn-hoe of the ebbing out Stone-Age and succeeding times had been lost and forgotten for ages. Lost and forgotten was also the meaning of the "division of the year" by the Son of Heaven and Earth, as it appeared in the religion of the rock-pictures of the old fore-fathers. Snorri was so little aware of the old tradition that he could express himself at the only place where he mentiones Frey's fight with the winter demon Beli (Gylf.27) in the following way: Frey had used the stag horns, because he was unarmed (had given away his sward Lokas 42. Skirn. 8).

x) for the prosa Edda

What was the original meaning of the symbol?

The year ⦶ or ⊕ is devided by the two horn-hoes in two parts + = ⊣⊢ ⊂⊃ or ◖◗ : ◗ summer half (Anodos) ◖ winter half, (Kathodos). In the cornered engravings these two halves of the year ◁▷ ◇ take on the form of two thorn-hoes, two thorns ◁ᚦ, which split the year ⦶/◇. This is a typical example of the polyphony of the interpretation of symbols, in the light of the Indo-Germanic, Aryan spirit. The old Nordic rune script has for the third runic row the rounded form, which it puts in connection with a tradition whose meaning has been lost long ago, that it causes "Woman pains" valedr kvenna kvillu (old Norwegian runic poem), or kvenna kvöl, is the "pain of women". (Old Island runic poem).

What connection the ᚦ sign had with "women pain" was totally obscured. In the time of décadence of the old traditions in the times of the Wiking and Edda period, the runes were connected with magic sorcery and the manace to the vergine earth, which is courted by Freyr in Skírnismál 36 and is menaced with the engraving of the Thurs-rune magic by his messenger Skirnir.

It is also completely in the dark in what connection this sign stands to the winter demon, the giant, the Thursen, with whom the old Nordic tradition connects it. The Danish rune-rows in Cod. Cotton Galba A 2 brings for the ᚦ rune still the name of Thors (þors). According to Hávamál 140 the origine of Asen-Thor, the Son of Odin and the Earth, is that Odin's mother Bestla, is the daughter of Bölthor (sonr Bolpórs Bestlu fodur) that is to say of the "Fatal-Thor" or according to Gylf. 6 of the Giant Bölthor (Bolporn) "Fatal-Thorn". Thus even here the Thor, Thors is identic with the "thorn".

We are here faced with the fragments of a myth of the Middle European Battle-axe-people, the Schnurkeramiker. One fragment lies in the South, in Rigveda IV, 18; others are in the North, in the calendaric rune-tradition of the Anglo-saxon, old Norwegian and old Island rune-poems.

The Giant God, Thor-Indra does not arise anymore on its former Φ way from the mother-womb: he arises sidewise ᚦ ᚦ. It is the transformation of the myth of the year of Northern latitudes, into a new form of the Southern latitude. And here the ᚦ ᚦ of the Son of God changes into the "pain of women" for the mother. The appearance of the young god Thor-Indra, his epiphanie, means as the beginning of the spring the killing of the winter demon, Thurs-Vrtra, with the ᚦ "thorn", the stone-thorn, the stone-hammar, also according to the RV IV, 7,11.

But there is something elese besides with Indra. His appearance from the side of the mother is also a symbol for the break of an old tradition, with an old religion and its sacred order, realized by him. It is an effort on the part of the author of IV, 18, a follower and admirer of Indra, to wash clean in a mythological apology the stain of this break against tradition, of the brutal force and outrage against the parents.
Of this later on in chapter XI.

VI. Agni-Trita Āptya and Indra. The early Stone-Age period of the Rigveda-tradition.

For the definition of the age and period of the Rigveda traditions it is of importance that as well in the North-Germanic tradition of the calendaric rune-rows, as well as in the Aryan-Indian traditions of the Rigveda, an older myth of the fight of Frey-Agni with the winter demon had been supplanted by a similar younger myth of Thor-Indra. The old Island rune-poem puts in the thurs-rune the Latin deity name Saturnus. Snorri, in his foreword þformáli 10) puts Saturnus and Frey together, a fact to which already J, Grimm has drawn attention. The same identification of Saturnus-Frey is also found in the Trojumanna-legend and the Bretasögur 73), as well as in the Anglo-Saxon tradition about Hengist and Horsa, in the popular legend of the in Britain landed Anglo-Saxons (Galfredus, Matthaeus Westmanast) 74).

The fact that the Christian chronologists of the Middle-Ages identified the Frey-árgud "God of the Year", who bestows fertility upon seed and harvest, family and field, with Saturnus, points clearly to the nature of the winter-sun-change procedings, in the still existing legendary myths. It is the whole complex of the winter-sun-change and the celebration of this cult in the month of July, the cult for the souls of the departed ancesters, the rebirth belief etc. the myth of Son of Heaven "sack-bound" in the mother's Earth womb, which brought about this identification with Saturnus. Also Saturnus is during the period before the winter-sun-change month (December) a "hidden God", giving blessings for the harvest and fields, worshipped together with the Mother Earth Ops. Her cult festival, as well as the Saturnalia, is celebrated in the same month of December, as the cult festival of Acca Larentia, the mother of the ancesters' souls and of Dis Pater, the God of Heaven, in his hypostate as Lord of the Underworld, upon which follows the Janus-cult-festival as New-Year's celebration.

The "thorn-God" and year splitter of the 3rd and 4th rune of the year-rune-row was originally Frey with his horn-hoe ⊢ ᚦ, "the

tradition of the calendaric rune-rows, as well as in the Aryan-

shining killer of Beli" (bani Belia biatr Vsp. 53). This legend was supplanted by Thor, the conqueror of Turs, "the killer of Giants" (dólgr ok bani iotna Skald. 4). The same order we find also in the Rigveda. The mythological circle of Indra's fight with the winter demon Vrta supplants an older mythological circle of the fight of Agni in his third form of appearance as god of the year, Trita Āptya of the "third in the waters" against Visvarupa, the three-headed son of Tvastr or Vala (X, 8,8; I,52, 4-5) Finally Trita conquers Indra the Vrtra through the power of the Soma (I,187,1).

Trita Āptya, is as I have proved in my Prol. chap. 11, identical with Frey in his third átt as Thridi-Udr, the third in the waters, the winterly year-changer Ullr. This myth belongs to the last part of the Triptichon-myths of the course of the year of the Son of Heaven and Earth, in the Rigveda: - Agni. The author of X, 45 (2 u-1) could thus still say, - although the origine of this traditions was already luing in the dark - "We know Agni, as at thre places your three" - or - "threefold your Trinity" (vidmá te agne tredhā trayāni), and the "third time in the waters" (tritiyam apsú(. Also the author of V,41 lets after (Trita) Aptya (9) follow the "Third in the waters", Agni - tritó nápātam apām , "the child of the waters" (10). What the brahmanas say with regard to Trita, is thus no younger exeguese, but an older theme, which is being rejuvenated by a younger interpretation. According to SB I,2,3, 1-2 TB III, 2,8,10-11 , Trita ~~belongs to~~ "the third" belongs together with Ekata and Dvita, "the first" and "second", as "sons of Agni" and born in the waters. The story of Satyayani, which Sāyana brings in his commentary to RV I, 105, ~~in the Trita of his "brothers"~~ in which Trita is being thrown into the "well" by his "brothers", belongs as Indo-European fairy-tale theme likewise to the permanent legends of the myths in the ancient religions of popular beliefs.

Only the complete lack of the investigation carried on the basis of ancient historical symbols, could have yielded such impossible moon-mythologic explanations, as Hillebrandt makes himself guilty of. In spite of having accepted these moon-speculations, E. Hardy has recognized the order of the Trita-myth : " in Trita elements of older legendary circles have melted together with younger traditions, and it appears that the Indra-legend has been superplanted to the dying out Trita-legend". (75). Together with Abel Bergaigne he identifies correctly Trita with the third invisible place and pace of Visnu ((i,e. Agni's). 76).

That an old myth is lying at the base has been recognized by nearly all investigaters, on account of the connection with the Iranian, Awestian Thrita and Thraetona-athwya, which are connected with the eagle and the Hoama, as Trita Aptya-Agni with Soma and eagle.

It is further characteristic , for the supplanting of the old Agni-Trita Aptya-Myth, that Trita (Āptya) is often used together with Indra in the hymns besinging their fight with the winter demon, but he is identified directly with Agni alone (comp. both Agni-hymns X,8 and 46).

In two myth-circles originating from two different Indo-European peoples' migration waves, the Son of Heaven and Earth executes the same winter-sun-change-fight: Agni-Trita and - Indra (VIII,7,24) up to the time when during the supplanting of the older Agni-traditions by the younger Indra traditions, the Dual Agni-Indra appeared as compensation, just as in the North after the Wane-Asen period appeared Frey and Thor. And then the Indra-legend is predominant and sends Indra, the Trita Āptya into the Tvastr- battle. (X,8,8). This happens not with Indra's vajra, but instead Trita uses for it his "Forefathers weapons" (pítryany ayudāni). We may therefore suppose that Agni - Trita Aptya's ayudha has been no other weapon than the horn-hoe, the horn-axe , the "thorn" of Frey.

Only the complete lack of the investigation carried on the
basis of ancient historical symbols, could have yielded such im-

This "fatherly weapon" had disappeared from the vision of the Rigveda in India.

The poem IV,18 about the forceful birth of Indra from the side of the mother lets see clearly, how the Indra-myth had been rearranged to suit the Agni-myth. Indra's Vrtra-fight begins in order that Agni-Visnu could begin his yearly course: 11) "Thus spoke Indra ready to kill Vrtra: "Friend Visnu, procede on your course".

We can say resuming these themes : the symbol and myth of the winter-sun-change fight of the God of the Year and bestower of blessings, the Son of Heaven and Earth, with the winter demon is a connection between the younger Thor-Indra-period and the older Frey-Agni-period of the early Stone-Age, the transgretion from the Dolm- to the Ganggräber period. This connection must have been on its way in the South European region already in the early Stone-Age, when the Schnurkeramics advanced into older spheres of the Indo-European Megalith-civilization, in the circle of the Bandkeramic civilization. The final syncretism of Indra-Agni lies in the Bronze-Age.

The Indus civilization and the question of the Agni religion before the Indra-syncretism.

The question which must be solved first is the possible relation of the Indus civilization to this early Agni-religion of the Stone-Age, of the Western Megalith religion, whose marks of passage go over the old Sumarian script and the Susa-script towards the East. When did the early Sone Age Western Megalith-religion come to India? Does there exist an Indo-European, Indo-Germanic migration into India, which lies before the Agni-Indra-Rigveda period, an Agni-religion period without Indra?

The prehistoric cave engravings as they appear in India, are related to the formula signs as ▯ with 8 and ᛉ, belonging to the North Eurasian rock-image-religion (Illustr. 12) and to the Western Megalithgrab-religion especially. This is also applyable to the theophore feet-soles in connection with bowls, sun ☉, year ⦶, the wheel of the year of the divine order, ☸ and 8, ᛟ "divine power", "life", "fertility" etc. as symbol of the new "course of the year", of the new life, resurrection and rebirth. Organically this symbol is finally transferred to Buddha, as the "foot-mark Buddha's" (comp. H.U.chap. 23 and table 245) further Prol II. chap. X and my History of the Megalith-religion).

As the bowl in Bachmut in the Don region represents a stage of this current from East to West, so also there is the fund in Crimea the "food-mark" of the Western Megalith-religion on its march to the East, that foot-mark which is also the link with the Hethite divine diagram, the by the "thorn" ᚦ split ⦶ sign with the foot, in the Hethite-rolls with the kings'names.

In the year 1926 Prof. Ernst discovered in Crimea near to Simferopol an old tomb of a child, with two vessels from the Bronze-Age. This tomb was covered with a stone plate, which showed on one side two axes, and further on a side pairs of engraved axes and two figures with the cathodos arm position ᛣ, one with large hands, and foot soles. 77). Everything in the perfect North European Hällristnings style. The rock plate of this child's tomb from Simferopol is as a part of a proper Megalith-tomb, as they appear agin in Caucasia. Perhaps it was a burial on the march of the Hethite migration?

are related to the formula signs as ▯ with 8 and ᛉ, belonging

From this South East European region, along the Dolms of Caucasia and the sacred pictures of the course of the year of the Son of Heaven with the three arm-positions on mountain tops, sub divo the signs take us in the younger Stone-Age to the "threefold" Agni and further to India. In this South Eastern European region the Indra-myth of the Schnurkerakics penetrated the older popular religion of the older Aryan tribes, who were Agni-believers. The Aryan migration into India must have taken place in different waves separated by time and space. The first older waves may have been of ortodox faith, with the religion of Heaven and Earth and the myth of the threefold course of the year of the Son of Heaven and Earth, Agni.The succeeding migration waves may have brought along the already confused Agni-Indra-religion of the older Bronze-Age. In this syncretism Indra's cult was victorious, as he was the sheltering Patron of the conqueror.

The early Stone-Age Chandas-period.

So much is sure: Both traditions in the Rigveda, Agni and Indra, have their origine independently of each other in the early Stone-Age. And the mythological circle about Agni and Indra in the Rigveda, and with it together an important core of the hymns dedicated to them in it, must in their old form belong to the younger Stone-Age as Chandas period.

Thus the Agni-Trita Āptya has reached India with the old legend of the "fore-father's weapon", just as Indra with the legend of the heavenly aśman, the stone club, the stone hammar. In Caucasia has been equally concerved this memory as a stage of the former time West-East migration. In Terek near Kazbeck, upon a little plateau between mountains over 5.000 mtrs. high, was found the sacred picture of the Hammar-God, who has in his right hand the imitation of the hammar-club , a T formed hammar, with club knobs at the ends. The picture was found in a tomb field, one meter below the ground, near a subterranean well. That is Indra-apsujit, which wins the waters and liberates, the vajradaksina, the one "who holds the club in the right hand", the Vrtrahân , the Vrtra killer 78).

the imitation of the hammar-club , a T formed hammar, with club
knobs at the ends. The picture was found in a tomb field, one

VII. Under the sign of the Tomb- and Motherhouse. □ Brāhmī ba and the culture of Indus.

Indra's way from the Megalith region of the Schnurkeramiker of Middle-Germany to India is from the point of view of space and time longer than that of Thor, from Middle-Germany to Scandinavia. On this long journey Indra /the "charriot-fighter" (rathestha)/ has lost all his spirituality , his transcendental features, if he still had any left. We will speak about this in chapter XI. Indra has become a power of nature as its manifestation and the warriors safe-conducter God. His stone hammer club dos not consecrate the graves any longer. Whilst Thor's hammar still consecrates Balder's dead-conducter-ship Hringhorni still in the Edda, and remains as sacred image in the popular belief represented in the Nordic rune-grave stones. Thur wiki thisi kuml "Thor consecrate this tomb", Thur wiki thasi runar "Thor consacrete these runes" is the formula. The Thor's hammar amulets of the Nordic Wiking and Legend times still show the same 8, 8, S symbols, as in the rock engravings in the Northern regions during the Bronze Age. (H.U. chap.31).

Also the Megalith tomb of the Schnurkeramiker circles of Middle Germany were once "under the axe" of the Wellfare bringing God and consecrated by him. This was still in the younger Stone-Age as the axe ~~on~~ the stone wall of the stone chest in Göhlitsch; and still in the older Bronze Age this happened, as is shown by the lock-plate of the grave-chest of Dingelstedt, Kr. Oschersleben. 79) The grave chest of Dingelstedt belongs to the culture of Leubingen (Aunjetitzer culture) of the older Bronze Age, which is based on the Stone Age cultures in Middel Germany, reknown through its princes graves containing gold objects. Also these peasant population of Leubingen has emmigrated, and in these regions there is ~~than~~ a notable scarcety of findings. Thus about the middle of the second millinary B.C. another emmigration has left Middle Germany poorly populated. Where has this population gone to ? 80)

The emmigration from Middle Germany during the young Stone-Age and the Bronze-Age.

The "grave consecrated under the axe" is older than the Megalith civilization. To illustrate this so important problem I give here three further sign tables from my History of the Megtlith-religion. Table III gives a survey of the "Tomb-house consecrated under the axe in the Megalith-religion". As has been said on page 26, the Tomb-house piktogram appears already with both hornaxes ├ ┤ on the painted stones of Mas d'Azil, (Tables III, 1a) 81) in that epoch of the young Epipaläolithic age, which stands under the sign of the horn-axe. As the Mas d'Azil stones already bear the signs ⦶, ⊕ , it is to be supposed that the "two axes " - ┤├ formula, as a symbol for the cleaved heavenly directions + and the cross of the year, as well as the circle ⊕ originate from the Azylian age. This is supported by other pictures of the Mas d'Azil stones, which cannot be treated here. The cave of Mas d'Azil will have been the place of the cult of the Great Mother and of Mother Earth, the "mistress" of man and animals, just as all the caves of cult in Aurignacia and Magdalenia, as well as the prehistoric cult caves of India have been that.

The Tomb-house with the two hornaxes already in Azylia.

Also another picture is already contained in the Mas d'Azil stones, the three-sprout sign* arising from the Tomb-house □, the sign of "man" (III,1b). 82) It is the great rebirth symbol of the later Megalith religion, also this a legacy, a heritage of the Indo-European antiquity of the ending age of the young Paläolithicum, as our three tables will further show.

x ᛉ

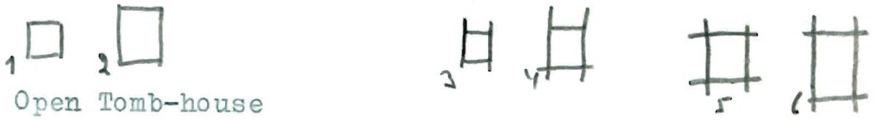
The forms of the ~~tombe~~ house signs

For the typology of the tomb-house piktogram is given below a schematic survey-table.

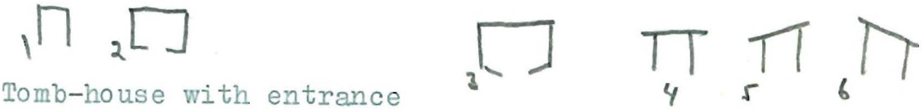
The Tomb-house piktogram

A. Closed Tomb-house

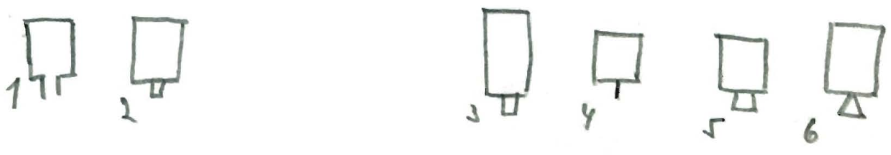
Basic form. Variations



B. Open Tomb-house



C. Tomb-house with entrance



Also another picture is already contained in the Mas d'Azil
x ᛉ stones, the three-sprout sign* arising from the Tomb-house □, the

The young Paläolithic tomb-house sign (A 1-2), the grave-hole, is being employed exactly in the same way in the younger Stone Age for the Dolms, the stone-chest, the stone-plate chest etc. The forms of the group B and C belong to the younger Stone Age and particularly to the Megalith-grave-civilization sphere. From this again have probably come forth group B 4-6, the pre-dolm-piktogram (two side stones with a stone on top) from an older wooden platform, which exclusively belongs to the West European Megalith civilization sphere (Britain, Atlantic West and South-West Europe, including the region of the Mediterranean and North and North-West Africa).

The ⊔ placement of the stones is the characteristic feature of the West Siberian grave. 83) The ~~important~~ meaning of the sign in the Sibirian tribes is "grave", "house" and "gate". It appears in the property marks, as in the Worjak Tamgas (table III 2 a-j) 84), in form of pictures with the doubble hoe (2b,g), the simple hoe (c-e), also as deerhorns (f), with the "thorn" (g), cross (a) or the three sprout "man" sign (h). In the prehistoric rock engravings in Siberia, as in Aja Bai, Lake of Baikal (ill. 13). stands the old North Eurasian sign 8 for the"divine power", "life" of the generations, "descendants" etc. twice in the tomb-house sign ⊓ (ill. 13) comp.III 18,21; IV, 4a,8b,11b. Next to it the line figure in the Kathod arm position. This formula ☐8 is the great Credo of the Megalith religion and its rebirth belief, which reaches in the Nordic sphere right into the early Christian aera.

With regard to the meaning of the symbolic picture of the winter sun change, the " cleaved doubble axe" (T= ⅂┌), this has been preserved in the Siberian sphere in the name of the mid-winter month as "Axtschatspalting-Monat" (axe-cleaved-month) or "frost cleaves, the axe arm breaks" 85)

The West European rock images and the Megalith grave symbols show the ⅂ or ┌ hoe in connection with the ⊓ dolm or ┬┬ (III,5 10,12,14,20,22), also in connection with the tomb-house ☐ (4,11, 12b,15,16,17,18,22,23 a-b). The rock picture of Begby , Smaal. in/Østfold, Norway (III,4) offers a very interesting variation: both hoes are placed at two grave walls facing each other ├ ┤, as in Mas d'Azil, where they stand in front of the tomb-house (1a). This form is found again in the dolm-region in Portugal (V,7)in the old Sumerian scrip (V,8a)and in the Indus-script , Mohenjodaro (V,6,9-11,14), where the axe ┤ or axes ┤├ stand in the middle of the ☐ tomb-house. In the rock picture of Begby the tomb-house with the both axes is represented twice, above and below of the two dead-conducting-ships. On the ship in the middle there are two figures with hands spread out crosswise, which hold between themselves the S sign, the cursive variation of the North Eurasian 8, 8 sign of "divine power", "animation", "life" etc. The right figure holds the L axe downwards, as the deity on the head stone of the dolm of Kephar in Caucasia which we have mentioned before (page 27). The figure standing on the left of the lower ship has also the S sign in its hand, the head and the breast are also formed by the 8 (= 8) sign, the symbol of animation.

The axe from the metal age appears in the engravings from the Bronze Age in South Scandinavia, Bohuslän, Tanum, in connection with the ⊔ grave (6), as in Morbihan with ☐ and ⊓ (12a) and in South Spain, Andalusia, in ┬┬ dolm (20). The rebirth belief is also underligned in the rock pictures of Bohuslän by the connection with the älvkvarn, the little bowl for the ancesters souls, (6,7a-b), which on the Swedish stones of cult still in the 19th century were smeared with butter, or into which small dolls were placed. Correspondingly we see in the rock pictures,

show the ⅂ or ┌ hoe in connection with the ⊓ dolm or ┬┬ (III,5

and on the stones of cult and the Megalith tombs the ♀ sign, represented as minuscles by two "älvkvarnar" ⧗ which are united by a line (also the •, 8 which stand free are employed).

Very instructive is the rock picture of Backa of which I have also taken a cast (III,8) = Baltzer t.5-6), where the sun ⊙ arises from the ☐ grave and the figure of the God (Frey) standing below the tomb-house in the Anod arm position, holds himself the sun upwards. That Frey (Frøy) is meant here is seen from the find in Frøihov, Udenes Krsp. Norway, a Votiv-statue (2nd century a.C.?) with the same arm position as the figure of Backa. The above armbits are broken off, but show plainly the upwards position. The three runes on the body of the God ⊠ ᛚ ♀ ing-ás~~s~~ól contain in the formula ing-ass a lost change form to the name of the God Ing (Yng)-Freyr, which has been still preserved in the name Ingunar Freyr. He is the eponyme ancester of those Megalith -grave people of the Northsea Germanic population, the Inguaeonen from Tacitus' Germania, whose divine ancester was Tuisco - terra editus, the heavenly son of God born from the earth. 86)

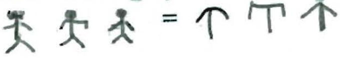
The grave or mother house as time and place for the union of heaven and earth.

The sun ♀ arises from the tomb-house ⊠ already in the rock pictures variations of the West European Megalith religion ☐, also in connection with formulas with the ancient "heaven and earth" sign ◯, ᛞ, ᛟ, which in the Germanic rune script has received the change-form (with corners-form ᛝ) and is the ☐ for the tomb-house. Behind it stands the conception, of pre-Megalith civilization time, that the grave or mother house are the place, the point and the time of the year and of life, where "heaven and earth", ◯ Vedic "both halves", "both worlds", "both bowls, unite and link together, for the procreation of new life. 87) The same tell us also the Bohuslän rock pictures, when they let the bowl of the souls, the "älvkvarn" arise from the tomb-house (III, 6,7a-b). See further H.U.chap.19 a.Atlas 196-199.

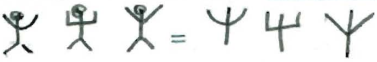
The pair of arms of the Son of God with the ᛉ hands unites the Occidental Megalith-tomb-symbolism over Susa I, with the Indus culture (Mohenjodaro)

The cast of the calendar disk of Fossum (Ill.1) showed that the peasant from the Bronze Age, placed as the most important sign of the winter sun change symbolism the later rune calendar sign for the "jul" month and variations for 8 in the rune script, ⅄, in connection with the † axe of the division of the year, the cleaving of the year and the symbolically three-parted hands ᛉ of the Son of God, with the sun-circles in the palms, as the Anodos-symbol in the restricted space of the circle (comp. Scheme p.35). (III, 9 a-c). This pair of arms of the Son of God with the ᛉ hands, we find in the whole region of the Occidental -Mediterranean Megalith-tomb-symbolic. It appears in the script of the pre-dynastic grave bowls of Egypt, as well as in the Susa-script (not in the old Sumarian script!) and links Susa I again with the Indus-culture, with the symbol-script of Mohenjodaro (IV 2,9,16,17; V,25-26).

Clearly this symbolism teaches us together with the symbol script, that the grave and mother house as the year and life change, is the place, where the Kathodos-symbolic



changes into the Anodos-symbolic



Comp. for Kathodos: III,3,.6,19,20; IV,6,9 g-j,16 a-d; for Anodos: III 2h,8,12a,17-18,20; IV,1-2,5,6a,8a-b,9 b-e,k-m,10 a-c, 13,17. It is the " Die and Be" the sacred change from death to life, after the divine order, the ṛta.

souls, the "älvkvarn" arise from the tomb-house (III, 6,7a-b).
and earth.

The rock picture of Bacinete, S. Andalusia (III,20) which belongs to the South-East Spanish Megalith-tomb-sphere, shows the year and life striptychon: Kathodos ᛏ ; "year" Φ with the cross + as union sign, below or in the ΠΠ dolm: below the "year" God (the Φ has a little head) the axe of the grave consacration and division of the year; then the Ψ Anodos symbol. The rock picture is surrounded on both sides with red dots, the South Spanish form for the Northern cups or bowls, the Nordic "Alvkvarnar".

The cross and the crosswise extended arms, symbol of the Son of God as "God of the year" on the tomb-house.

A further winter sun change picture of the "year" is the linking of that cross + with the tomb-house (III,2a,12b,21; IV,3,4a,5, 6a,9 o-p,11 a-b; V,13,28 f-g). The + cross as the diagram of the four principal heavenly regions symbolizes likewise "the complete year" i.e. the completed yearly course of the sun in the rising and setting points in the visual field through the four heavenly regions. For this reason it appears in the Germanic calendar rune-script, as f.ex. in the Anglo-Saxon rune-row (Themsemesser) as variation for the ΦΦ gear "year" rune, as both appear in accordance with this in the rock pictures of the North Spanish-Portuguese Megalith-tomb-region, on the tomb-house (III, 20-21; IV, 4a,6a); The same can be found in the Southern French Megalith-tombs.

The Son of heaven and of earth, the God of the year, appears thus on the tomb-house with the cross or crosswise extended arms (III,4; IV,11 a-b) He is the bringer of life, of the divine power, the re-animation ♀, from which life arises (III,4,18,21; IV 11b,16 a-b), and therefore also brings back the sun (III,8) Thus life arises in the shape of the sun from the tomb-house (III,8; IV,4b,8 a-b comp. V,28 c-d and 29 a-b). The tomb-house is in conformity with the above linked together with the sun-course symbolism (spiral, winding line) (III,4,11).

The tomb or mother house in the waters a cosmic symbol.

The tomb or mother-house in the waters is a cosmic symbol. The son of heaven and earth goes in his Kathodos in the West into the waters, the world ocean, the mother well, the mother water in the vomb of the mother earth. There he becomes as the "third in the waters" the Thridhi-Udhr, the Trita Āptya, to the "child of the waters" to apam nápat. For this reason the tomb-house is provided with the water piktogram ⋀⋀, in single or manyfold lines (III,5,10,12 a-b,22; IV 6b). Thus we see the Great Mother and Mother of God with the □ surrounded by the water lines between the ᑫ ᑭ, represented on the Sumerian, Babylonian, Hethite seal cylinders in the Archaic manner. Thus she appears, after the lifting of the fogs of Homer, again out of the popular belief in the geometric period, Dipylon-grave keramics,Böötien etc., the tomb-house surrounded by waters □, the gate of the year and of life, on the body, with the swan, fish, snake with the sun as a head, everyting symbolical and symbols which in Aurignacia have been linked with the Stara Baba of Malta (Siberia) and La Pileta, South of Spain.

An important clue we also get from the rock pictures in the South of Spain (Andalucia). Whilst the deity is usually represented with the two ᒣᒥ hoes or the axe of the division of the year, the consecration of the grave and opening of the mother house, (H.U. Atlas table 331 A & B), he appears in the rock pictures of Mujeres (III,19) with the horns of a buck and the stone club next to the tomb-house □ and the dolm ΠΠ : - the prototype of Ilija baranij rog "Elias Hammelhorn" the heavenly thunderer of the South European sphere of the antiquity. The rock picture of Bacinete (IV,6 b) shows besides the already mentioned trinity symbolism of the course of the year (IV 6a=III,20) - God in his Epiphany, holding in his right raised hand the horns of a buck, in the left the cleaved year halves, the ᑭ Anodos-half. Next to it he is represented in Anodos arm position below a doubble tomb-house, of

or mother of heaven and earth goes in his Kathodos in the West into the wa-

which the left one is linked with the water sign.

Table IV. "*The Tomb- or Mother-house and re-birth*" illustrates particularly the West-East wandering of the Megalith religion, whose bearer was the light European race: once the *maritime* expansion which went from the South Western Europe to the Atlantic coast of West-Africa and the Mediterranean coast of North Africa. It is the lightcoloured Lybian race of the European type in North Africa, the pre-dynastic bearers of Egypts culture, who have brought with them the dolm-culture, the π and □ tomb-house, which developed then over Mastaba into the Pyramid of the Old Reign. It is characteristic for the North African Dolm-culture, that still during the time of the Romans, the dead is burried in the □ tomb-house, and over it the π sacrificial table, the *dolm* - "table-stone" as the Celtic word says , is erected. 88)

That these inscription on teh pre-dynastic bowls and their signs have nothing in common with the "pot-marks" (E. Meyer)but that they belong also with regard to their formula to the Western Megalith-culture and its belief in rebirth, has been proved by me in detail in H.U. On the basis of the common origin from the symbolism of the Megalith culture, is explained the organic relationship between the pre-dynastic line-script, the Lybian and Iberic-scripts and the Germanic ancient runes (comp. H.U.text ill. 84,p. 499). To the old North Eurasian signs in the pre-dynastic line-script of the Atlantic North-African Megalith-civilization belongs, besides ⏀, ♀ and other signs, also the ∩ sign, mentioned above. It illustrates, as said, the smallest sun-course-arch in the sky in the year, i.e. the sun-course-arch of the winter-sun-standstill, the winter-sun-change, the change of the year and of life. As such it belongs to those North Eurasian, North American ancient symbols (see H.U.chap.9 Atlas table 65-87)and is one of the chief symbols of the Occidental Megalith-religion. Correspondingly it also appears in the consecration formulas of the inscription on the pre-dynastic grave bowls, in relation with the tomb-house □ (9 f,n,o) or in the place of the π or □ (9 d-e, l-m). The coherance of the Atlantic-Occidental and the pre-dynastic Egyptian Megalith religion, can be seen clearest in the conformity of the symbols of the dead conducing ships, between others with the ∩ symbol (H.U.Atlas table 83-84) The principal material of my work, the comparing investigation of the pre-dynastic Egyptian rock-picture ships and the Atlantic-Occidental-Nordic, will be first published in the History of the Megalith religion by me. The problem is thus of fundamental importance for our investigation, because the *Megalith religion has come to India in twoways*:

The two ways that led the Megalith religion to India.

1) the way which has been mentioned above: *the continental*. the way that led past Crimea and Caucasia.

2) the *maritime* way, the journey of the pre-dynastic Megalith-tomb-people of Egypt, who have reached from Higher Egypt and Nubia, over the East Egyptian Wadi's of the High Nile in the spring as *ver sacrum*, the Red Sea. From there this Megalith culture expands to the Golf of Persia and the Indian Ocean, to India, and through Indonesia to Polynesia. The traces of this journey of the Megalith-culture-people can be followed with all assuredness, thanks to a certain picture: it is the big double-single-tree - canoe with the galjon figure of the conducter God, of the Lord of the "sacred spring". The figure of the Son of God is represented with raised arms at the steve, as galjon figure, or his Ψ Y symbol has been placed in his stead as decoration on the steve, or painted thereon. In the rock pictures the Y sign appear above or below the ship, as f. ex. in one of the amulettes of Mohenjodaro (see the little comparative table in H.U. text ill. 51, p.309). *In the erly Indus culture of Mohenjodaro, Harappa, both currents cross, the maritime with the continental.*

The ship with the Ψ also in Mohenjodaro

of the inscription on the pre-dynastic grave bowls, in relation with

The Nordic tradition of the rune-calendar conservs quite clearly the memory of the former "holy spring" of the Megalith-tomb-religion, the only true universal religion of the prehistorical ages. The old Island rune-poem gives the following explanation for the ᛘ madr - rune, which means "human being" or "man":

ᛘ er manns gemann	"Man" is men's joy and
ok moldar auki	the increase of soil and
ok skipa skreytir.	the ships' decorater.
homo	Man

The presence of the ship with the ᛘ symbol is the trace of the journey, of the maritime way of the expansion of the Megalith-tomb-religion and its symbolism, to which also belong the "horned dolm", the dolm with the horned cap next to or on the covering stone, as we find it f.ex. in the Indonesian sphere in Soemba (Sumba). This horned cap belongs to the symbols of the mother and the mothers'night of the Occidental Megalith-religion. And even much later, when nearly a millenium had passed after the Megalith-tomb-age, we find that in the older Iron-Age in Silesia the dead are provided with a lid of clay with the horned cap on top and the ∩ sign engraved on it, this attribute follows the dead to his grave.

The "horned Tomb-house and the bull (buffalo)

The representations of the Mino-Mykenic civilization of the cult-symbolic kind, show the "horned dolm" of the mothers'night, with all the details, which are so important to us. (Ill.28b). The Mino-Mykenic monuments allow us to draw the conclusion, that the symbol of the horns represents firstly the astral symbolic horns of the bull, as the former winter-sun-change star constellation "bull" (taurus), and secondly symbolise the "horns" of the new moon sickle towards the winter-sun-change, with which in pre Indo-European times in the Indo-Germanic cult traditions, the entrance of the Jul-time was identified, and the Ekāstakās - birth of the Child of Heaven in the cult-calendaric sense was fixed. That is also the meaning of the "bull" (buffalo) on the ⊓ tomb-house, in the pre-dynastic rock pictures in Nubia, Chos-es-Scharab (IV, 10a): the buffalo is represented under the tom-house, above the tomb-house are three figures with lifted up arms (the trinity of the Son of Heaven?). The same representation is seen on a Hethite seal cylinder (IV,12 Berlin VA 845). The God is in the tomb-house in the anodos-arm position and with two heads as symbol of the God of the Year, as Agni on the Stele of Chidambaram (Ill. 8). Under the tomb-house at his feet, the buffalo, who also appears in the Rigveda at Agni's birth - the apám nápat "Child of the Waters". We also find him in the Mohenjodaro-amulets under the ⊓ tomb-house, with the God inside in the anodos position (V,22).

The cross and the Tomb house.

As has been stated previously, the cross of the 4 heavenly regions, the completed year, belongs also to the Megalith-tomb symbolic, which are very convincing in the pre-dynastic inscriptions on the vessels and the rock paintings in Egypt (Nubia) (IV,9 o-p,11a-b). Thus, if f.ex. in Bengalen at the double dolm of Mungapet, former Nizam's Dominions, there stands a cross, (Ill. 14), it has nothing to do whatever with the expansion of Christianity through the apostle Thomas in India, as the legends wound around the missionary activity tried to make believe in the effort of explaining this puzzling presence. This cross is of pre-Christian origin, as the double grave itself. It belongs to that period of time, which comprises the Occidental and near Asiatic sphere, from the Atlantic-European Megalith-tomb-civilization to the South-East -European Bandkeramik, as we have been able to ascertain on the basis of the Archaic-Sumerian signs (Table I,28-29; II,14,19-20).

entrance of the Jul-time was identified, and the Ekāstakās -
birth of the Child of Heaven in the cult-calendaric sense was

The Tomb-house symbols of Susa as the link with the Indus-culture.

Of special importance are in this connection the Tomb- and Mother-house signs of Susa, as the link with the former Indus-culture. The variations arranged according to Scheil's list and shown on IV,14, show clearly their inner relation with ~~thex~~ mother-earth : f.ex. the 14th, where the vulva-sign appears in the tomb-house, which means in Sumarian *sal*,*kid* " woman's shame", *uru*,*munus* "woman", and 14th f, where the sign of the three dots ∴ or ∘∘∘ is on the tomb-house, and which in Sumarian means *kur* "earth" "country", "mountain", "abode", "emprisonment". The sign of the three dots belongs to the North Eurasian cult symbolic of the Great Mother, and especially to the tomb-symbolic. (see H.U.Table 98, 1-3; 255, 789,3-5) A further proof, a cup with a handle from the early Iron-age, found in a child's grave at Halle-Nord,Trotha, is important as a link in the chain of a continuation of the ∘∘∘ symbol in connection with the toad.

The toad the ∘∘∘ sign and the Brāhmī-script.

This picture appears already on the grave vessels of the Bohemian Spiralmäanderkeramik and is here of ideological importance, as on the cult bowls of Susa I the toad is represented on the ▱ tomb-house, surrounded by water. I have explained in Orol. II,chap. IX (comp. Atlas 235-238) this symbol of the toad, which appears in the North of the Occidental sphere mesolithically and can be traced in the Neolithicum, in the Bandkeramic expansion from Middle-Europe over Susa I, to North-China (Ma Chia Yao). The ∴ sign appears also in the Brāhmī script as *i*.

The tomb-and mother house in the old Sumerian and the Susa-script.

The signs of Uruk (IV,18 a-d) unite as formula the vulva-sign with the tomb-house (II,19b,IV 18c-d, 19= Falkenstein 341 II, 1; 136; 52. Deimal LAK 698), and show at the same time the North-Eurasian god-diagram ✳ in this tomb- or mother-house (II 20a-d; IV 18a-c). Interesting information gives also the formula as 18 d: vulva+ tomb-house+ symbol of the Mother of God - Inanna. The tomb-house shows the s.c. facet of net design, also this a a post-Ice-time, Neolithic and North-Eurasian symbol of mother earth from the chopping-structure-age. It symbolises the "prepared soil", the furrowed, and harrowed field, the tissue of mother earth . This item cannot be explained further here (see passim H.U.Register,Mon.and Prol.). One of the oldest Sumerian representations of the Baba (bau), a tablet of the "Lady of plumes" kept in the Louvre, (H.U.Atl. 275,7), shows her with this sign on the breast and as robe design; before her in the legend the signs ∴ *kur* "earth" and { *nunuz* "sprout, youngster, descendants".

The tomb-house variation with the hatch-lines has been treated in Tab. I,30-31, where the meaning *um* "mother" proves to us that it is the "mother-house", and that it belongs to the Great Mother, the Universal Mother, the Mother of Heaven and Earth, Inanna, and later Ischtar.

The uruk-sign 18a-b, tomb-house+ God,heaven, is commented upon by Deimel (Sumerian Lex. II,2,237) : "The composition of this sign out of *pisan* ("chest, vessel") and *dingir* "God" is sure from the oldest texts. In order to be able to deduct from it the meaning "mother", one must regard the uterus as "God's house", as "house", in which God works". It would be more correct to say on basis of our investigation of the pre-Indo-European symbolic and of its myth, as the chief credo of the Megalith-religion, that the tomb-and mother-house is the sacred vomb of the

Susa-script. this tomb- or mother-house (II 20a-d; IV 18a-c). Inte-

Mother of God and of the Earth, from which rises anew the divine and the human life.

The Sumerian tomb-and mother-house and the birth of the Child of God in the waters.

It is the myth, which clings in the Babylonian legends and version to the Wellfare-bringer and Son of God, Bel-Marduk, who at the winter-sun-change= new-year, disappears into the underworld, the mountain, the mountain cave, and is reborn, This tomb-and mother-house in the waters is later applied to Ea, the Lord of the waters, of the deapth of waters, the father of Marduk and creater of man. In Sumerian it is zu-ab, in Akkadian with changes apsū, which reminds one of the old Indian locat.plur. ap-sú, "in the waters". It is the world ocean, the water precipice, in Sumerian engur (IV,19a) and this is - as the variation 19 b teaches - the "mother", the "mothers-vomb" ama,emi (Akkad.ummi), in which the God is contained, "belg-bound" as the North would say. A further variation of the tomb-house-sign, of the mother well is 19d with the meaning pu,ub,tul "cave,"well,"source", "sea","lake," "deapth".

The Sumerian legends are already at a deterrioration stage: the deterrioration of the North-Eurasian ancient traditions, as well as the deterrioration of the Occidental Megalith-religion influences. Still further advanced is this deterrioration in the Babylonian time, where this apsu, "house of deapth", "house of wisdom" in Eridu, the sanctuary at the delta of both streams, has become the seat of Ea. Ea, in Sumerian Enki, "Lord of the below", is the son of the God of Heaven and the Universe, Anu, He is the creater of the homo sapiens, of the wise pre-ancient man Adapa and - as mentioned - the father of the Wellfare-bringer God Marduk, the "Child of the Sun", who is born in the Apsu, and whose name is Utu or Samsu "sun".

Susa in connection with the Nordic and Kammkeramic civilization sphere.

The symbols on the Polychrome bowls of cult of Susa I, show this"house in the waters" , that from the waters surrounded and flooded □, which also in the Babylonian legends and representations on the cylinders of victory, is the "porch of God" Akkadic bab-ilu.

(See H.U.S.220 ff. and Text table 37, p. 229 for the connection of the old Sumerian legends (Fara) and the Indus culture, Mohenjodaro).

The Susa bowls with the □ "house in the waters" 89), the both dogs, the guardians of the underworld, the both ships of the sun of the year- and world halves ◯ with the swan throat steve and the styled long-throat swans point with emphasis to the North. With regard to the connection to the rock pictures of the Onega-lake, see Prol II. chap.X and Atl. Ill.291-299, where the symbols of the Susa bowls are compared partly with the rock images of the Kammkeramic and Nordic civilization sphere (Onega-lake and Scandinavia), partly with the swan conducting ships of the grave vessels of the geometric style and their Nordic expositions.

The bearers of the Iranian civilization of Susa I, must already have been Indo-Europeans. Already Ed.Pottier has, though hesitatingly, pointed out the similarity of the archer of the Susa I keramic with the warrior on a ~~fragment~~Dipylon fragment (Ill. 15a-b) 90) If one takes away the bronze sward from the warrior in the middle on the Dipylon fragment (Ill. 15b) he is identical with the archer of Susa. Also Carl Schuchardt, who proves in detail the Nordic origin of the geometric and Dipylon people, is of the opinion that the similarity with Susa is so pronounced "that one is apt to think that the Susa and the Dipylon styles derive from a common source". 91) That it is not

Susa in con-

The symbols on the Polychrome bowls of cult of Susa I, show

a chance similarity and uniformity, proves the common formula of the Dipylon and Susa symbols: swan -throat-steved ship , swan with the ⋈ sign, and the whell of the partition of the year and of heaven of the divine order ⊕, ⊗, ⊛ etc. a symbolic union, which continues during Susa II time. In the keramics of Niphauanda appears the swan-throat-steved ship also with ⋈ and 8 chain; each circle is represented as ⊙ sun; further the shining sun etc. 92)

G.Ipsen came to the conclusion on the basis of his investigation of the loaned words in Sumerian urud "copper", gu(d) "bull, cattle", Akkad. pilakka "axe" and Istár), that we are entitled to speak of Indo-Germans up to the 2nd millenium. Only from then there are Aryans. Everything is younger, what we have received from them by way of literature, the Vedas included". 93)

The existance of Pre-Rigveda in Susa I and Mohenjodaro -Period in India.

This can be maintained only , if we think that just this Aryan form of the Rigveda is to be estimated at about 2.000 B.C. and that an older Indo-German edition, of hymns to the heaven and earth and Agni, existed before the second millenium B.C. This Indo-German Rigveda-Samhita, a pre-Rigveda, must have come to India in the period of Susa I and Mohenjodaro. The Indus-cult symbols, just the picture with the God with the arch in the amulets of Mohenjodaro points to Susa I. It is possible and probable that this pre-Rigveda hymn, has been influenced by the "Aryan" mode of speach, by a younger Indo-Aryan redaction.

Ipsen's theory with regard to the loaned words, does not prove anything concerning the age of the pre-Rigveda of the Chandas period.

The bearers of the Susa I cuviliza-tion - Indo-europeans.

The bearers of the Iranian Susa I-culture must have been Indo-Europeans, even if partly they were Bandkeramiks. Also the symbols of the cult of the Bandkeramic civilization sphere, which I have investigated in Prol.II (chap. IX,Atl.Table 213-223) in connection with Anau-Susa and Yang Shao, stands, in its basis pictures, S in relation to ⦶, ⊕, ✢ etc., and is rooted in xxxx the Megalith-civilization, xxxx the North-Eurasian mother-civilization. She unites the South-East European sphere with the near Asiatic, with Mesopotamia and Iran. This is perceived especially in the cult idols of the Great Mother with the ⚲ or ⫯, ʕ -symbol, on or below the shame, the mother vomb. When under the tomb-and mother house of Susa also appears the tomb-house with the horned cap (IV,14g, comp. 15 a-b Scheil 295,297), we have a complete ideological link not only to the Crete-Minoic and Hethetic symbols of cult (Yasilikaja), but also to the entire Atlantic-European Megalith civilization sphere. This refers equally to the picture of the pair of arms with the symbolical threefold hands, the anodos-symbol of the Son of Heaven and of Earth: comp. IV,2,9 g-k,q-r, in the formula-fusion with the ⚲, ⚲, ⫯ in Sumerian nunuz "sprout", "descendants"-sign, of the ⫰ kathodos or ⚲ anodos sun and with the ⩎ ∩ or ∩∩ sign, as in ⫰ the Susa script, or in the inscriptions on the grave vessels of the pre-dynastic Megalith civilization bearers of Egypt (IV q-r,11 a-b). The line-figure of the God with the snake,at the dolm,with the tree of life as is seen on a Susa-cylinder (IV,13) 94) appears also in the pre-dynastic symbols of the grave (V, 19), with the only difference that the Egyptian version (V 19, Abydos) is a kathodos-representation, which means being enclosed still in the mother-house, "belg-bound" (bag-bound), whilst the Susa cylinder shows a anodos position.

The Indus civilization and the pre-Indo-european inmigration.

This tomb-house symbols of Susa appear with the same formulas on the inscription tablets of Mohenjodaro and Haparra: the anodos-pair of arms with the Ѱ hands at the tomb-house, which is provided with a horned cap (IV,17= Marschall CVI,89). And here we are faced with the enigma of the origin of the

europeans.

relation to ⦶, ⊕, ✢ etc., and is rooted in xxxx the Megalith-

early Indus civilization and its connection with the oldest Indo-European religious tradition of the Rigveda.

Seals of the Indus type have been found in Iran (Elam) and Mesopotamia (in Ur, with cuneiform characters). The known Oriental investigator S.Langdon, comes in the great Mohenjodaro-edition (II,423,FF) in his treatise "The Indus Script" to the following conclusion:

1). The Indian Brāhmī-script originates from the Indus-script;
2). The Indus-script has more in common with the Egyptian hieroglyphs, as with the Sumerian line and cuneiform characters: likewise with the Susa-scipt signs, with the s.c. "proto-elamitic scropt".
3). The language of the Indus-seals is not Indo-Germanic, and cannot be discifered with the help of the Brāhmī-script.

The Indus script is autochton and is conform with the Susa script.

C.J.Gadd ("Sign-List of early Indus Script", Mohenjodaro II, p.411 ff) points out the uniformity with the Minoic hieroglyphic script of Crete. And states further that the Indus script signs symbolize to a great extent ideogrammes, symbols with personal names and that besides it they perhaps were also utilized as "single signs G.R. Hunter, has equally pointed out, in his studies about the script of Harappa and Mohenjodaro, the close connection of the Indus-script with the proto-elamitic (Susa) script, and only a very loose one with the Sumerian script of the Jemdet Nasr and Fara-period. This pre-dynastic line script has not been considered by Hunter at all, only the Egyptian hieroglyph scripture of the Old and Middle Kingdom, where he finds a uniformity between the "antropomorphous signs" with the Indus-script: "Much evidence to show that these also were derived from the script of Harappa and Mohenjodaro, which I have called Proto-Indian". 95)

The phoenikian script is typologically old European.

Hunter's declaration rejects also the unwarranted theories about the loand words of an older phylosophic school, which had no knowledge of the pre-historic Symbol stage of the script (Paläoepigraphy). The Brāhmī-script thus, does not derive from the s.c. "North Semitic", Phoenikian script. From the point of view, the history of civilization this "phönikian script" develops first then, when the Viking-storm of the "Northern people", who devastated the Minoic Kingdom in Crete and the Hethite kingdom in near Asia, where beaten and thrown back in the Delta of the Nile by Ramses III. It is the rests of this people's migration by land and sea, who remained at the coast of the Syrian-Pelestine stretches, who created this script. Typologically it is old European and has nothing to do with the "Semitic" script. The same applies also to the s.c. "South Semitic" script,of old Arabia, which isnt of Semitic origin either: it is the script of the North African, Lybian-pre-dynastic Megalith civilization people, which forms the basis of the Old Thamudic (Lihjanic, Safatenic) and Sabäic script. It is the direct tradition of the calendaric cult symbols of the myth of the course of the year of the Son of Heaven and Earth, of the Occidental Megalith religion.

The s.c. "South Semitic script originates from the Occidental symbols of the Megalith religion.

As the development of the Occidental Megalith religion and its cult symbols are still unexplored, Hunter's mistake is perfectly explicable. The young "Phoenikian" alphabet as the old Arabian, originate as the pre-dynastic script and a great part of the Indus script from a common source - the calendaric cult symbols of the course of the year of the Son of Heaven and Earth of the Occidental Megalith religion. In other words they are of pre-Indo-European origin. Semitic is only the younger name giving to the signs, and the cursive formation of the original

Hunter's declaration rejects also the unwarranted theories about

ideogramms of this line symbols and line script.

The old Arabic alphabet and the Megalith religion.

For better illustration I give here in Table VI, out of my History of the Megalith religion, comparisons : 1) the symbols of two cult monuments of the Arabic-Palestine Megalith religion in their historic continuity;
2) of the Sinai-alphabet and the old North Arabian (Thamud) alphabet, beginning and end, i.e. the part of the winter sun change myth of the mother-night, the appearance of the Son of God from the tomb and mother-house, the division of the year, the bringing of light and the reawakening as anodos and Epiphany. The Table speaks for itself. It is the resurrection of the +, ✳ God , the bringer of ♀, from the tomb and mother house horned with the horns of a bull, where he splits the year porch (entrance) ᑫ ᑭ, ᑫ ᑭ, with the axe ├, resurrects ᛦ and brings back the sun ○ , the year ⊕ ⊕ ⊛ etc.

From this new basis we look now at the Indus script of the amulette of Harappa and Mohenjodaro. Here it is not the question of seal prints as in the Mesopotamien sphere - as E.Mackay points out - 96) but of representations out of the life of deities, probably made in different places of worship.

The Indus script & the Brahmi scipt.

This would explain the fact that tablets with particular representations have been found also in particular quarters of Mohenjodaro.

To the picture, we have followed so far, the "under the Axe consecrated" tomb-house, Table V, nr, 1 a-g gives an illustration of the hoe or "thorn" - axe types of the Mohenjodaro amulets. The basis form (1 a-b, 4,5,9-11) has been conserved in the Brahmi scipt sign ta . A form union as axe and ɣ (V,2=Marschall 394), belongs to the North West European Megalith and calendaric cult symbols. Tab. III. 13 and 9, further H.U. Atl. Tab. 256-259); likewise the representation of the God of the year as "thorn-God" with ▷ head (V,3 = Marshall 189, comp. H.U.Atl.Tabl.330), also for the trans Caucasian stage.

The Brahmi 𑀢 ta

The amulette V,3 shows the "thorn God" with the hoe and cakra ⊛ of G. Hunter rightly surmises that it may be " a wheel - perhaps ~~which~~ an ideogram for heaven", identical in function with ○ and a suffix to a name of God. As a matter of fact it corresponds to the Susa-, Sumer- God ideogram ✳ anu, dingir, which in the form of the Akkadic prefix ilu denotes the name of God. This God with the kathodos arm position appears at the "earth covered" closed tomb-house with both hoes (V,4=M.242), a form as it often appears in the rock drawings of the North West Megalith tomb sphere of the Pyrenaen peninsula (comp. Table I. 25-26).

The "under the axe consecrated tomb house can appear in the Indus symbolic in two forms:

1) The axe the "thorn" stands next to the tomb-house (V,15=M.394), in the Harappa amulet V,5 (H.105) even next to the threefold tomb-house;
2) the axe is in the middle of the tomb-house put lengthwise, with the "thorn", the axe blade turned to the left (V,6 a-b, 9-11)

Also the last mentioned form appears in the North West Megalith civilization sphere of the Pyrenean peninsula, as in Cachao da Rapa, Douro (Portugal) (V,7 a-c), in connection with another sign, which also plays an important role in the Indus symbolism of the winter sun change symbol and sign of the beginning of the year in its cleaved forms. It is the North Eurasian symbol of the universal column ╪, in Lapponian-old Germani veralden tsuold, Maylmen stytte, in Rigveda yúpa, skambhá, as it is preserved on the

▷ head (V,3 = Marshall 189, comp. H.U.Atl.Tabl.330), also for the

North Eurasian, Siberian and Lapponian cult-drums and in the West Siberian rock drawings, as symbol of the yearly course of the sun and of the course of the year of the Son of Heaven and Soul conducter's through the three regions, earth - air - and heaven = winter-sun-change - and summer-sun-change.

The scheme is:

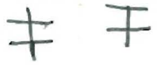
Old-Nordic			Rigvedic	
sólhvarf á sumar	3)	3)	dyaús, dyú, diva	"heaven
midmundastadr sól-hvarfana	2)	2)	antáriksa	"air"
sólhvarf á vetr	1)	1)	kshá, bhúmi, prthiví	"earth

d.i.

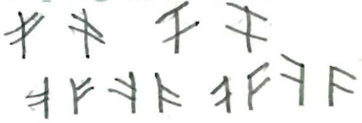
1) Winter-sun-change, 2) "Middle-world"-, "Middle-time-place", 3) Summer-sun-change.

The sign appears in thefollowing ways:

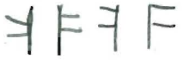
Basic form



Sloping line form



Derivation forms



In the Nordic sphere it is the sign of Freyr as veraldar god "Universal God", árgud ok fégjafa, "God of the Year and bestower of cattle", in its derivation forms (beginning of the year forms) ᚨ or ᚨ áss "God" and ᚠ ᚠ Frey, Frøy and fé "cattle". With this sign begins the year, the calendar rune row, in its first átt, the átt of Frøy, "Heavenly region or the Lord", the spring.

As classic illustrations from the South Scandinavian rock drawings the following may serve:
Ill. 16, the rock drawing of Skälv, Östergötland (ca,1500 B.C): the Son of God (Freyr) below the wheel of the year, i.e. in the South, "sack-bound" belgbunden (p.37) or prthivipra (p.20); in the East, the heavenly region of the spring, the átt of Frøy, stands the ᚠ or ᚠ rune of the "Lord" and "God".

Ill. 17, the calendar disk of Fossum, a part drawing of the rock-plate by O. Almgren, (in some parts not quite correct but much better than Balzer's reproduction): the Son of God is represented symbolically as the disk of the sun with two legs and the two ᚠ ᚠ signs on the head, again below the calendar disk in the South, where the signs of loop, axe and the threefold pair of arms, as winter-sun-change formula. To the right, in the East of the disk, there is the ᚠ sign. Next to the disk the two big foot soles, the symbol of the new course of the year.

For the investigation of the pre-Indo-European common tradition which reaches from the Northsea to the Indus, compare ill. 18, the picture of the God with the ᚨᚠ, ᚠᚨ signs, which he carries on his head in the North (Bohuslän), as well as in Mohenjodaro in the far South. The Hethite variation, as in the cult-relief of Yasilakay, shows the picture symbolically abstracted into the Year-God-ideogramm ⦶ des, tes with the two legs, which have now the sign ᛘᚠ put on one side. The same variation shows also the Germanic "Alsengemmen" of the later peoples'migration period, which are copied "barbarically" from the Roman and Byzantine pattern, and show instead of the Nike crowning the victor, the old trinity of the Son of God in his yearly course, altogether in the style of the rock drawings. Of these three "brothers", the two outward ones bear also at the hips, as in Yasilikaja the ǂ or ꟻ, ᚠ or ᚨ signs, the rune áss - "God". Comp.H.U.Atl.Table 300, 5-7.

The Brahmi ⊙ tha-sign.

18 c) In the same way the God of the Year appears in the Indus symbols with the ⊙ i.e. ⊙ sign of the sun, which S.Langdon correctly identifies with the Brahmi-sign ⊙ tha, and the two sidewise at the hips, like in Yasilikaja (M 546); 18 d). Or he bears the sign - as is the common representation of the Indus symbolism - as Universal and God of the Year, with the sign ꟻᚠ on the head, as Frey, the argud of Fossum (18a); to the left and right of him the two cult drums, as the disks of the year and of the world; 18 e) Rock drawings of Maidaschi, West Siberia (according to Savenkov): sun disk with ᛉ sign and a pair of legs.

The ꟻᚠ sign is identified in the Lapponian and West Siberian cult symbols (Ostjaken, Wogulen etc) with the reindeer and deer horns - the old "weapon" of Frey - "of the shining Beli-slayer". Here we have a typical case of that Indo-Germanic symbol and myth polyphony, which identified the rune of the beginning of the year, the beginning-rune of Frøy's att, the "heavenly region of the Lord", the spring, with the deer-horn - (hjartarhorn). When this calendar rune in the Kerbs disk calendar has been reached, it is winter-sun-change, and the rising of the light begins then the Son of Heaven has conquered the winter demon.
Thus it also becomes clear to us, why we find in the rock-drawings and rock paintings of the Pyrenaen peninsula -where the sign appears on the head of the newly born Child of God - the sign ǂꟻ or ᚠ and the axe, which "cleaves" the ǂ - as a symbol for the rebirth, "New Year" in the tomb-house ᛏ (V, 7 a-c). The tradition of these symbols is in the Sumerian script, where the ⦶ sign has disappeared, in a stage of decadence. The tomb-house with ⊣⊢ or ᑫᑲ therein (V,8 a-b= Frimrl LAK 780), is also recognized by Deimel as a compound of □ and ⊣⊢, to which he adds: (Keilschr..Palaeogr. p.34-35):
At present I cannot do anything with the following signs, partly because their original meaning is unknown to me, and partly because I know no picture, from which can be deduced the known meanings".

Why the sign lu (Akk. amelum) "man", dib (Akk.alaku) "Go" dib, "to pass" (Akk. eteku), dib "come" (Ba'u), dib "surrounded", "enclose" (Akk. lamu), dib "to die" (Akk. matu, mutu, mitu) "to die" symbolises the mentioned words, can be explained only out of the winter-sun-change credo of the Megalith religion and its cult symbols, as it has been shown in Table I, 28-31 with regard to the Sumerian signs. Finally there occurred in the Sumerian a complete confusion, when the sign ⊣⊢ was mistaken for ⊤ i.e. ᚼ 羊 pa "sheep", small cattle, (next 呆 pa "high-mark" our rune of the beginning of the year and rune of God) and then the sign-combination ⊟⊟ "sheep-stable" was identified with

the year, the beginning-rune of Frøy's att, the "heavenly region

⊞ and became the "sheep-stable".
The sign ╪ ╪ pa, Kypric ╪ pa, Germanic (with the change of p into f (┤ = a ⊧ = f, i.e. ╪ = fa, the year rune of Freyr-fégjafa "cattle bestower" As I have been able to show in Mon. and Prol. also on basis of the Lapponian tradition, the Mesolithic Freyr as fégjafa the bestower of reindeer herds. The Germanic word old Nordic fé Got. faihu, Lat. pecu, pecus "cattle", old Indian páśu, paśú, Awetic pasu "cattle" etc. is related with the Lat. pecten "comb", pexus "woollen", Greek πεκτω, πέκω "combs", "scisors", πέκος "wool", Anglos. feht, Dutch vacht "wool". From where one can deduct that the oldest, post Ice-age, house animal was the sheep, which sustituted the reindeer who had disappeared into the arctic zone, and that the cattle bestowing God was asked for sheep herds, the woollen animal, whose coat was worked upon by combs. Still later, in the time of the marijanni, Indra is asked to bestow cows and horned cattle.

These connections of the signs of the Northe Eurasian mother culture had disappeared from the Sumerian horizon and the sings ┤ ├ (+) were identified with ╤ (╪).

The Brahmi ⊑ ū-sign

The Indus culture shows still clearly the meaning of the two signs, whose further details I must leave to my History of the Megalith religion. The sign is preserved in the Brahmi script (Bharahut) as ⊑ u . Also this sound as a ⊧ is pre Indo-European and cult-tongue symbolically conditioned,- which also falls out of the frame of this work (see Mon. chap.11).

The Indus amulets show the cleaved form ╪ signs in a way of writing which is combined below =√⊧, which leans on the Ѱ pair of arms sign. The winter sun change and its meaning in the formula is clear also in the few here cited examples (V,9-12 M.122,386,341, 37) The God in the Kathodos arm position next to the tomb-house, in which is the axe of the division of the year and the opening of the tomb, of the mother womb of earth, where the wheel of the year of the divine order, turns again towards the rising of the light. It is the time, when the God has a "comb-hand", with the 5 lines of the intercalary days, "vorjul" days. The "hand-comb" of the 5 lines where to compensate the old sun year of 360 days - as it is also represented in the Rigveda in relation with the old calendar disk as the wheel of the divine order. See H,U. chap.22, text table 89 (p.53i), where the traditions of the Eneolithic Spanish rock paintings has been shortly described, as the continuation link of the young Paläolithic cult symbols of Magdalenia, of the Franco- Kantabrik sphere, in comparison with the Scandinavian and North American traditions.

As an addition to the material brought forward there from the Pyrenean peninsula, I may add the representation at the entrance of the dolm of Casota do Pármo (Península da Barbanza, A. Cruña) (V,13) It shows the styled linear-figure of the God in Anodos arm position , as a cult column, with the left hand as "comb" hand, with the heavenly region and year wheel ⊕ on the head, whose cross arms end in the ᛉ sign 97)

From this "under the axe consecrated" tomb, comes the resurrection ᛉ, the rebirth, as also reads the Credo of the Indus-religion (V,14=M 147, 648,684; V.15=M 539).

The arch God

For the identification of this God as the tradition of a pre Indo-European winter-sun-change myth in the Indus script, a picture can give us perhaps some indication: the God is provided with an arrow and bow, as he stands with the shining sun at the ⊓ of the tomb house (V.16= CIII,15). This is very important, as in the

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37) The God in the Kathodos arm position next to the tomb-house,

Nordic Wane religious tradition, the religion of the Northern Megalith-civilization sphere, Freyr appears in his third att as Ullr, the lord of the winter. This Ullr is the "bow-God" (boga-áss), the "bow-man" (bogmadr) and thus lord of the yew-tree (ýr) of the yew-wood tree and the tree of the dead, whose rune closes the short Nordic calendar rune row, as last rune or the winter-sun-change rune. The winter-sun-change duality Ullr-Freyr (Grimn.5) = Varuna-Mitra, K.Johansson has already pointed out in clear understanding. 98) The war between the Wanes and Asen terminated according to the Euhemeristically formed myth tradition of Snorri, with an "exchange of gods". The rune calendar row names as lord of the third átt not anymore Ullr, but the God of the Asen Týr, the einhendr áss, the "one handed God", who has pnly one hand, - that intercalary days'hand of the 5 fyrejuldagar, as the calendaric tradition of the rune calendar calls it still in the 17th century. They are in the Northern rune calendar staffs, as in the old English clogs, the cerb block calendars, as one hand or as 5 lines forming a comb, noted after Christmas. The myth of the "one handed God", who stands at the winter sun change wolf, was entirely uncomprehensible to Snorri (see H.U. chap. 36 a.38). The calendar rune rows preserve as the rune Týr's and his three átt, the Týs att, the "heavenly regions", also the "arrow"- rune ↑, Whilst Ullr's tradition in these calendar rows, as lord of the yew-valley" (ýdakir) is that "yew"rune ᛦ ýr, which in the old Island rune poem live in the shape of

↕ bendr bogi "pulled bow" and fifu farbauti, "the giant of the arrow". He appears for this reason in this late tradition as a worrior, translated in Latin into Mars; he is to be called upon in a dual. (Gylf.31)

The polyphony of this young Stone-Age Occidental cult symbolism lies therein, that the symbol of the Son of God in Anodos ᛉ ᛉ ᛉ = ↑ ⊤ ↑, on account of the last sharp way of writing ↑ had been identified with the arrow and spear point. Therefrom the sacral meaning of the arrow and the spear for the dying, the to death consecrated (see H.U. chap.34 a.36, Atl table 352-358,371-374ff

If one goes forth on the basis of this pre-Indo-European symbolism and myth of the yearly course of the Son of Heaven and of Earth, then the symbol of this Indus-cult amulet becomes completely clear. that is to say that the God appear as linear-figure, in Kathodos arm position ᛦ next to or inside the tomb-house (V,18=M 84) or what is the most current form - his linear-sign, the ↑ symbol: see V,20a = M 536; 20b= H 23; 20c= M 84,146,344,393,553,H 94,120, 127,142; 20d =M 14,54,99,557, H.51.

The conformity of V, 18 with the corresponding symbols of the pre-dynastic tomb vessels of Egypt's (V,19 Abydos) confirms the Archaological contents of the cultural relations between the Indus civilization and that of Egypt (Old Kingdom), to which refers E. Mackay: the commercial relations across the Indian Ocean into the Golf of Persia and the Red Sea. The pred-dynastic formula of the ~~vessel~~ tomb vessels of Abydos (V,19) corresponds again ~~to~~ with the symbols of the Atlantic West-European Megalith tombs, Moribihan (V,17). That also the formula of the consecration scripts on the pre-dynastic tomb vessels shows the combination of the ‡ or ‡ ⊧ signs with the tomb house and the Kathodos and Anodos symbolism of the God of the Year, in close connection with with the script tablets of the Indus culture, may be illustrated by the short resume' in Table VII

The polyphony of this young Stone-Age Occidental cult symbolism
lies therein, that the symbol of the Son of God in Anodos ᛉ ᛉ ᛉ =

The Table speaks for itself and no further explanations are necessary. It shows the common symbolism of the North African Megalith-civilization sphere, whose expansion took place from the Upper Egypt through the Wadis on the East side of the Nile, the Red Sea and the Indian Ocean on the maritime way. It also shows a particular development and a further development of the Indus culture. The pre-dynastic and the Indus symbolism unite both the pair of arms of the Son of God Ʊ with the cleaved forms ꟻF of the ǂ sign to a ccombination sign ᛉ+ F (VII,5 a.9). The pre-dynastic tomb symbolism puts the ǂ next to the tomb house (VII,13), the Indus culture develops the combination of signs further into a polyphony, in which the cleaved forms of the sign ǂ, form as ꟻF the entrance of exit of the ⊓ tomb house (VII, 7-8 comp. V, 18a, 21 d 1-3).

Interesting is a combination as VII, 25, FE Pl.LXXXIII,4) which instead of the usual ꟻVF still shows the uncleaved ǂ sign at the end of the arm, in the pair of arms the sign ᚫ, which also appears in the predynastic linear script, in the same combination of figures (VII,26), in the change form ᚫ (VII,27). Also the Northern rune script has preserved the ᚫ as a change form for ᚨ a (ǻss "God").

The pre-dynastic script of the tomb vessels does not use the symbol of the "horned dolm" as a combination of signs, as Mohenjodaro (VII,20) but the signs of the "two mountains" (VII,2,16), comp. H.U. chap.11. The formula of the Anodos pair of arms at the □ tomb house is common to both cultures (VII; 20 and VII,21-22) only the "horned" tomb house leads from Mohenjodaro over Susa(IV, 14g,15,17) back to the Occident up to Morbihan - the continental expansion of the Megalith religion from the West to the East.

The credo of the Megalith religion, on both sides of the Indian Ocean

If we resume the Tables V and VII, we will find on this side and on the other side of the Indian Ocean , the great credo of the Occidental-Oriental Megalith religion: in the tomb and mother house the Kathodos changes into Anodos, for the Son of Heaven as for man. It is the divine pair of arms of the Son of Heaven and Earth, which brings the new light of the year and of life, the new turn of the wheel of the year, of the divine order.

That is the Paläographical tradition of the Occidental Megalith religion, from the Atlantic coast to the Indian Ocean and the lower Indus valley.

and in the Atlantic-African sphere

It is of importance to throw a comparative glance, at the territory of expansion of the Occidental Megalith culture in the Atlantic African region, at the West coast and in Nigerbogen. In the latest script systems, as they were formed in the 19th century in this region with the help of the sunken, old symbolism, quite so as at the end of the century by the Eskimos in Alaska - one can find in those script systems of the Vai, Bamun etc. the continuity of the Atlantic-North African Megalith culture. The conformity of the tomb house signs sie in the Bamum Script (V,30) with the same old Egyptian sign p-r (V,20), has been poined out several times already on the part of the Egyptians. The tomb house sign ba (Mothers) in the Vai-script (V,29 a-d) shows correspondingly surprising uniformity with the Lybian (Beberian, Numidian) script and with the tomb and mother house sign b (beth) of the Sinai script (V,28a-h). The Sinai-script (see Tab. VI) has its roots, as Hubert Grimme has clearly understood, in the old Thamudic script of North Arabia 100), and, as could be added - in the pre-dynastic linear script of Egypt, as the old classical tradition of the cult symbolism of the North African Megalith civilization sphere.

galith re- Occidental-Oriental Megalith religion: in the tomb and mother house

The Brāhmī sign □ ba the heritage of the Indus script and religion.

This sphere preserved also the mother word ba as name for the tomb-and mother house, a tradition from the Occidental Universal religion of the younger Stone-Age. The □ ba sign of the Brāhmī script, is the heritage of the cult symbolism of the Indus culture, of the script Mohenjadaro and Harappa, as the codification of the original Indo-European religion.

VIII. The young Stone-Age Agni-religion. From Mohenjodaro to Rigveda.

Who were the bearers of the Indus-culture?

At the hand of the picture of the tomb and mother house, it can be proved that the cult symbolism, the formula of the symbol signs of the Indus amulet, also represents a coidification of the Hail-bringer myth of the Occidental Megalith religion ~~of the Hail-bringer~~. And the question arises, who were the bearers of this Indus culture and to what race did they belong. Were they Indo-Europeans, Proto-Indo-Aryans?

The antropologists of the Mohenjodaro-publication, R,B. Seymour Sewell and B.S. Guha differentiate on the basis of the sceletons- and skull structure: Type I. Proto-Australoid race; II. Mediterranean race; III. Mongolian branch of the Alpine stock; IV Alpine race.

With regard to the Mediterranean type, the skulls resembled those from Nal, Baluchistan, Kish (according to Buxton) Anau (according to Sergi), Ur (according to Keith).

The drawidic problem is compared by Gustav Oppert (101) to the Sumerian, as according to him it is the same Ethnic. It would have been the great Turanic race who has ruled over the civilized Asia with Mesopotamia as a centre. The Drawidas of our days, are the complete mixed type with the Proto-Australoid race. Mackay presumes with a view to the race mixture of the population of Mohenjodaro and Harappa, that one has here to do with a primitive lower layer, which was superimposed and dominated by a cultivated higher layer. He shows a characteristic feature of men's ware : the hair is bound at the neck into a flat knot and fastned with a plaited forehead-ribbon. The upper lip is shaved. Both customs are also common in Sumer, as wellas in Mohenjodaro.

John Marshall says in his work "The age and the autors of the Indus Civilization" (Mohenjodaro I, p.105ff), as age for the Mohenjodaro civilization "probably not earlier than 3250 B.C. or later than 2750 BC", basing his assumption upon the comparisons with keramics from Susa I and Ur. According to Mackay, the "blade axes of type I" (Pl.CXXXVIII-CXXXIX) identical with Susa I and the saw of bronze (Pl.CXXXVI,no.7) would correspond to the primitive Egyptian saws.

For the explanation of this complex question as to the origin of the high civilizations in the Asiatic sphere and the role of the Europoides, especially the Indo-European or Indo Germanic race, the following could be stated:
in the "country between two currents" - Mesopotamia, the Alluvial creation of the Euphrat and Tigris, three important, Aeneolithic, pre-historical or partly historical civilizations have been brought to the light: the Obeid-civilization (named after Tell el-Obeid near Ur), the Uruk-civilization, both in South Babylonia, and the Deschemdet-Nasr-civilization in the North of Babylon. It is still an unsettled question whethter the Sumers are the

the civilized Asia with Mesopotamia as a centre. The Drawidas

creators of the South Babylonian Obeid-civilization, or if first the Uruk or Dschemdet-Nasr-civilization should be adscribed to them, or if finally, this people has come after the Dschemdet-Nasr-time to Babylonia, the actual Irak. It is thought that Babylonia in the Obeid-period, had been populated by the Churrite or the Sub-Araeyan people, whose origin lies in ~~the~~ North Mesopotamia or in the adjoining countries. 102) Subar(tu) is the Sumerian-Babylonian name for Mesopotamia, which in the course of time has been also applied to ~~the~~ Northern Syria, from which then the name Suwar, Su'are, Syria was formed. The Churrites were in ~~the~~ Western Mesopotamia, where in the second millennium B.C. arose an important state-federation, - which has been recognized only in the later years, called Canigalbat, whose bearers they were, under the temporary leadership of an Indo-European, Aryan high class,(layer), the Mitannu. It is also assumed that Proto-Elamitic people were the founders of the Babylonian town-state civilization, who had settled in the highlands of Iran, at the East of Babylon, and that the Sumers inmigrated at a later date.

Thus H. Frankfort 103) is of the opinion that the Obeid-period was due to an inmigration of people coming from the Eastern mountains. It is a civilization which is found not only in Babylonia Ur, but also in Susa (Elam), Tepe Khasineh, Samarra (Mesopotamia) and Uruk (Warka), on vergin ground, so that we know that we have here to do with the civilization of the inmigration people. M.de Mecquenem has ascertained, that the period belonging to the Obeid-civilization, is above that of Susa I. The first settlers according to this, would have come from the East. But they are no Elamite in the later tongue- and racial meaning, but belong to a civilization and its Ethnos, which was extended all over the Iranian highlands, and whose bearers belonged to the Europoid, East Mediterranian race. Their civilization has been found by Sir Aurel Stein 104), in two expeditions to the mountain chain which marks off the Indus plain at the Western side. It was found in Nihawend 105), further to the North of Susa near Kermanshah 106), Urumiyeh and to the South of Bender-Bushize 107). The question arose whether these highlanders did not descend, once upon a time, on both sides of the Iranian highland, into the valley of Indus (Mohenjodaro), and into the "country between the two currents", as bearers of the Obeid civilization.

This question is of premordial importance for the right connection of the stream of the Europoid civilization from the West, which appears in the painted keramic. With regard to the region of expansion of this particular keramic it covers the Eurasian civilization sphere, which expands from Bohemia and Mähren, Thessalia and Sicily in the West, over Tripolje South of Kiew (South of Russia), Susa in Elam (Iran), Anau in Turkestan, Eastwards into the provinces of Kansu and Honan in China, where it appears in the Central Chinese Yang-Shao-civilization (ca. 2000 B.C), as an Eastern off-shoot. It has been thought, that the link between the West and East, between the East-European and the East Asiatic "Bandkeramic" were the Indo-European Tochars in the region of Turkestan, betw. the Caspian Sea, the Pamir and the Altai. O.Franke has identified the old civilized and trade people Ti-ha, mentioned in the Schu-King, Ta-hia with the Τοχαροι "Tochars". 108). O.Menghin 109) and R. Heine-Geldern 110) have iqually referred to the Indo-Germanic-Bandkeramic-mixed race of the Tochars, as to the Centre Asiatic connection link between the Donau-countries civilization and that of the Shao-civilization. Menghin would like to call the Kanu-variation of the Yang-Shao civilization, as "Tocharic". In my investigation in Prol. II. I have likewise proved, that the Yang-Shao civilization and its Chinese nearest to kin, have also their roots in

Indus plain at the Western side. It was found in Nihawend 105).

the Kammkeramic civilization of Western Siberia, i.e. in the early Arctic, Proto-Ural civilizations of the Europoids, Finno-Ugrian races who, in their turn are connected with the Northern civilization circl 111).

Also the Southern component of the old Chinese civilization, the pre-Austroneyan, is according to the investigation made by R. Heine-Geldern, in its turn a link between the Indo-Germanic people and the Polynesians 112), a peasant-civilization, with rice, millet, pig, cattle and - the Western Megalith civilization , as I will make clear in my History of the Megalith religion.

Whoever may have been the bearers of this Stone- Bronze Age, West - East link, one thing is at any rate sure, that it was an European stream. Here again arises the question of the Sumers. It is possible that in this respect Fr. Hrozny's opinion is the correct one, that the Sumers are a complex older appearance, in whom a long headed element in the older layers, of the South Babylonian Obeid-civilization is predominating. This Obeid-civilization, which at first was perhaps Neolithic, gradually goes over into the Aenolithic period, which besides implements of stone and bone, shows already some traces of implements of metal. After this first inmigration wave, a second would have followed, pushed aside by other Central Asiatic people, or on account of the dryness in Central Asia, and the scarcety of pastures. It is the Uruk-civilization (about 3,300 BC) and the Dschemdet-Nasr-cuvilization (about 3.200-3000 B.C) Between them the younger, short-headed type is more apparent, which on account of a prolonged stay in the Caucasian-Anatolian regions, had developed here from the mixing up with the short-headed, Near Asiatic or Armenoid race. In the North Babylonian town Kish, both these types of sculls have been found next to each other, as also the Sumerian plastic shows 113).

H. Frankfort 114) assumes together with A. Ungnad 115) that Turkestan is the Sumerian original fatherland, and that the Sumers belong to the short-headed Alpine race, as the Turks, who are no Mongols. According to G. Elliot Smith and Buxton 116-117, Turkestan is the cradle of the Alpine race, which would be also confirmed by the connection existing between the Sumerian and the Turkish. Only on account of thatfact that the Sumers have been separated from their far away kindred, it is to be explained, that already about 2.000 BC. they had been completely overwinged and absorbed by the Western and Northern elements of the Mesopotamian people, the Semits of the dynasy of Akkad, who on their part had dissolved in the higher Sumerian civilization and had adapted it as their own. Over Anau in Turkestan leads the West-European stream to Yang Shao. The question is raised, whether the actual complex idea of the "East Mediterranean race, to which are counted the long-headed people of Tell el-Obeid, as well as those of Mohenjodaro, are not to be collected into one older, Northern, Europoid unity, Hrozny considers that this Oriental group of the Mediterranean race is more likely of Northern origin 118).

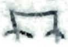
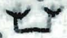
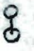
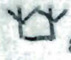
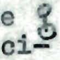
In the mentioned investigation of Buxton, with regard to the sculls near Kish, he classifies the Dolichokephal types of the al-'Ubaid (el-Obeid)-period into a "Brown-Mediterranean" and "Brown Eurafrican" type; the first seems to be younger and connected with the West, the second older and connected with the East. 119). A separation of the scarce material (40 sculls) according to the basic types is so far not possible. H. Frankfurt links the "Brown Mediterranean" with the Semits

Anthropologically the Mediterranean race is a daughter race of the pre-Eurasian Aurignac-race with African connections (Hamites). Nothing is known with assurance about the origin of the Hamito-Semits.

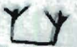
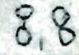
H. Frankfort 114) assumes together with A. Ungnad 115) that

It is supposed that they have also originated in the Asiatic Trans-Caucasia or Turkestan, in the vicinity of the Indo-Europeans, this also on the basis of the similarity in kind of the Semitian and Indo-European languages. 120). Hrozny repudiates the idea that Arabia or Africa (Nöldeke) could be the original fatherland of the Semirs.

How complicated the Sumerian-problem is, can be best seen on the basis of the collected theories with regard to the tongue relationship of the Sumerian with : Caucasian (Fr. Bork, Tsretheli, R. Bleichsteiner); with Turkish (Fr. Hommel, Opitz); with Indo-European (Autran, Heinz); with Bantu (Th. Kluge, W. Wanger); with Bornu (Drexel, P.W. Schmidt); with Mamitic (Christian, Meinhof); with Polynesian (A, Jeremias, Ed. Stucken).

To the Nordic connections of the SusaI-civilization, has been referred to before (p. 51 a.52), from them we can deduct safely, that the bearers of this civilization were Indo-Europeans, Indo-Germanic people. From the point of view of the history of symbols, they differ from the younger Sumers, in as far as they have the  sign and the  sign, as symbol for the Kathodos and Anodos of the lifeof man, the family, the Wellbringer God as creator. It is also found in the Proto-Elamitic Susa-script tablet, as well as in the script tablets of Mohenjodaro, and on the tomb-vessels of the pre-dynastic civilization bringers of Egypt, as the spiritual heritage of the Occidental, North-African, Atlantic-European Megalith-civilization, who again leads back to the North-Eurasian, West-Siberian sphere from Scandinavia to the Baikal lake. This symbol with the  connection, ends also after Susa II in the Elamitian sphere, as it disappeared in Egypt in the dynastic period of the Old Empire, and was preserved only in the Anodos-form as  kha, the living principle, with the loss of the  sign, and all ideograms of the former North-Eurasian mother civilization.

The bearers of the Indus culture, Indo-European Megalith-people.

As the Indus-culture has the  and  signs (Prol.II. chap.X) even with the radiating circles on the script-tablets, the high layer of the bearers of this civilization must be regarded as pre-Indo-European, and that on the basis of the connection with the tomb-and mother house, and as belonging to the Occidental Megalith-civilization.

The deities of the Mohenjodaro amulets.

On this basis let us once more return to Mohenjodaro. What are the deities, which are illustrated by means of the symbol script on the amulets?

I would like to leave out from this connection the s.c. Siva-representation (Ill. 192), that triśula- "horned" deity with three faces - which refers to the yearly course trinity of the Son of Heaven-, who sits on a low India throne in the typical Yogá position, with two stags and antilopes below the throne and four other animals (elephant, tiger, rhinoceros, buffaloo) around him. This deity appears as the "Lord of the animals" (pasupati).

The Great Mother of Mohenjodaro

More important for our question is the connection of a feminine deity (Ill. 19b= M.Pl.XII,18). From a circle of wheel ⊛ ? two branches grow. Between them is a female deity, with long hair, also triśula-horned. To the left kneels a worhipper, behind her an antilope-buck. Below the tree a row of walking feminine figures, with a long plait, and that particular high (feather?) head decoration of the Susa-archer (Ill.15a). The branches, between which the deity is standing, are or the divine pipal-tree (ficus religiosa), to which, in our days Indian religion

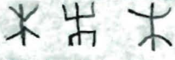
as kha, the living principle, with the loss of the sign,

women still bring sacrifices for the birth of a boy, and water jars are hung into its branches for the refreshment of the dead." It is the Bodhi or Bohu, the tree of wisdom under which Buddha gained illumination . Its roots are Brahmā, its bark Vishnu, its branches Siva Mahādeva". 122)

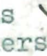
Universal column
Universal tree picture of North Eurasian originx.

It is a fundamental mistake John Marshall's, that the tree-worship in India is pre-Aryan, of no Aryan origin. The picture of the xxxxxxxx and - life tree, as an illustration of the / world/ universe, of its spacial and time division, of the divine order, the yearly course of the sun, the picture of the two birds (swans), the snake near the tree, the world ocean, world -well, in which the tree has its roots etc., - all this can originate, as cosmic symbolism, only from a Sub-Arctic zone can only be of North-Eurasian origin. Only there where the Polar star is high in the zenith, and where the heavens turn around it as round an axe, could the Universal-column symbolic originate. I refer in this connection to my investigation of the History of Symbols in H.U. chap. 15-17, Atl. 139-179) This tree is determined with the North Eurasian symbol for God and the division of space and time of the world circle as the yearly sun circle (⦶, ⊕, ⊛ ~~or~~ ⊛, or +, ✳, ✳ or ⁘ > ⁘, with the sun ☉ ;
as well as with the sign of divine power, life of the descendents 8, 8 S etc. as for example in the Hethite and Mittanian seal cylinders. This world tree with the 8 symbol, which could originate only in the Sub-Arctic latitude in its connection with the pair of swans, as soul-conducter bird, light and life bringer, and as cosmic picture, is also represented in Rigveda I,164 21-22, in the classic way.

The uniformity of the traditions which meet us there, with regard to the symbolical meaning and forms, demonstrates once more the great uniformity of this Eurasian original religion of Europe and Siberia, which equally encloses as mother religion the symbolism of Near Asia, South Asia (Indian)~~xxxxxxxx~~and East Asia)Old China.

Marshall's mistake, as of the whole natural-mythological school of the evolutionist age, was that the starting point became the presumption of a cult of vegetation. The origin and exit of the world and life symbolism is however the experience of space and time, of a Sub Arctic, Europoid humanity, as the realization of the divine order. The tree is a cosmic symbol of the space and time division of the ⊛, that is why with three roots ⅄ in the earth, in the world well, and with three branches Y in the heavenly region, the tree of the North Eurasian sphere, , as we also find in the Archaic-Chinese script as muk, mu(h). This divine tree of the divine revelation in space and time, is the "Tree of measure" (mjotvidr Vsp.2,7), as it is still rightly called in the Old Northern. Its ⅄ roots go in the year again upwards, its Y branches downwards, as it is said in Bhagavadgita XV of the divine figtree, the Aśvattha-tree, in which all worlds rest (Kāthaka Upanishad VI,1). This world-, life- and oracle tree is the 8 tree, which reaches from earth to heaven. Its wordls likeness must be, frugifer "fruit bringing" (Tacitus Germ. 10). ~~According to~~ The emmigration from the Northern fatherland into Southern latitudes, changes also this worldly likeness-picture of the cosmic idea. In the Northern Eurasian latitude it is the birch, which is the bestower of life and water, the tree of light, but specially so

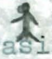
The uniformity of the traditions which meet us there, with

the juniper, the juniperus. In the Centre European sphere it is the oak, in the South-Indo-European sphere, the olive tree, fig tree and others. Also the pipal-tree (ficus religiosa) gives the milch of life, in Rigveda soma or amrta. And to it cling still in the recent Indian popular belief, fragments of the cosmic tradition: the going round the stem of the tree in the direction of the sun, which was practiced by women in the old times, in order to obtain fertility. This is probably also the object of the cult scene, on the amulet (ill. 19b) of Mohenjodaro: the walking around of the divine tree of the Great Mother, because this tree is the "tree of the generations" (aettaraskr) the " children tree" (kindlibaum in the Alemannian sphere), as it has preserved in the Germanic sphere in the popular belief. At this tree sits the Great Mother, the Mother of God and of humanity. And from the top of the tree arises the Child of Heaven as , "God in the tree", theos endendros, the same with the Sumers as with the Chatti-Mitanni, or in the Atlantic -European rock-ingravings of the Megalith civilization sphere.

This is a sacred canon of an ancient cosmic symbolism, whose abstract origin must be looked for in the North Eurasian sphere.

But if the picture of the "Mother of God in the tree", which later on is overtaken by God's Mother Maria, - is a picture which places the Indus civilization once more in the Eurasian connection of the Indo-European ancient religion, then the same is valid, in a still higher degree, of the representation of the Son of God of the Indus amulet. That is for us of the greatest importance as they are the oldest records of the Agni-religion, the pre-Rigveda-religion, in the North sphere of Near India.

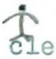
The representation of the Son of God on the Indus amulet, oldest records of the Agni religion as pre-Rigvéda religion.

I refer here specially to the representation of Pl.XII,13, 14,19/ our ill. 20 a-c). They show God  as a radiating arch. For the meaning of this old North Eurasian , North Atlantic symbol I refer to my special investigation in H.U. chap. 9. Atl. T. 72-73. This radiating arch ∩ symbolises in general, the heavenly vault illuminated by the sun, and in particular that smallest arch of the yearly course of the sun towards the winter-sun-change, of which we have spoken before. (P. 38). Comp. Tab.V,17,19; Tab. IV,9 d-f,1-o; III,11)

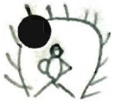
The Son of God as in the brillant ∩ or ∩ is an ancient symbol of the North Eurasian, North Atlantic winter-sun-change cult symbol. From the addition of the ⋀⋀ water-piktogram in the rock drawings of the West-European Megalith civilization sphere, the God is clearly denoted as "in the waters" (H.U. Tab. 352-353). The radiating ∩ , in which also stands with its"roots"the world-tree, belongs alréady to the Aurignac civilization (La Piltea, H.U. Tab. 73,1-2). This explains the fact, why we find in the daughter civilizations of these North-Eurasian mother civilization, in the rock drawings of Atlantic-Europa, Western Siberia and in North America, the uniform codification of the ancient symbol in the same symbolical forms. In the North American sphere this continuity of this ancient religion and its symbols quite clearly into the 19th century, partly up to the new century. This heavenly arch shining or not shining, represents to the Ojibway f.ex. the symbol for the therein appearing "Great Spirit" Kitschi Manitu or Manido, the "Good Spirit" Dzhe Man'ido, who, out of compassion has sent the Wellfare bringer Nanabozho or Minabozho, Glooskap, etc. who, like himself is represented as "horned", and bearer of the divine power. He goes with the sun this ∩ way,

on the Indus
Near India.
I refer here specially to the representation of Pl.XII,13

As the God of the Year he is also represented with the sign ⦶ for a body, quite as in the Occidental drawings.rock. He is being reborn for the winter-sun-change. After him the post winter-sun-change month is called the "Little Spirit Month", as the pre-winter-sun-change month (December) is called after the father who has sent him the "Great Spirit Month" (H.U. p.271, comp. t. 72A,1-3).

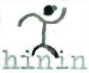
The same continuity we find f.ex. in the picture script of the Alaska Eskimo, who have been converted by the Herrnhuter Mission. One of them, Uyakoq, later on called Neck in English, was before an Angatlkog (Schaman, Seer, Sorcerer). The picture script of Neck and his collaboraters was created with the help of old Eskimo - symbols, with the aim to be able to "write" the bible texts. It is a system of hieroglyphs, which has also passed through the Hieratic and Demotic short-script development. In this picture script, which was made public by Alfred Schmitt 123) and which gives us valuable proofs for the 8 symbol, we also find f.ex. God the Father , the "Lord" (atánerim) represented in this shining arch, as the Highest Being is represented by the Northamerican Indians and in the pre-historical rock drawings in North America. The symbol is used for the meaning "God Father in his Kingdom". Next to it appears a second symbol for "God the Lord": a linear figure  which holds a shining disc with originally eight holes in a circle ⊚, or the shining disc of the sun, tankik "the light" (comp. Prol.I.Text ill. 26 II).

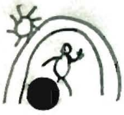
"God Father" in the Alaska Eskimo symbol skript



This symbolism is the Highest Being of the old Eskimo-religion Sila (Hila), the Universal Spirit who lets the sun arise and set, the divine power, the spender of life. In his heavenly home the souls of men and animals enter and return to be reburn on earth. The transfer of this symbolism onto the Highest Being of Christian ~~mxxtyx~~ religion is only organic.

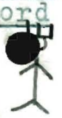
The birth of the Son of God.

In the picture script of the Christmas gospel, the birth of the Son of God, Christ, appears in the ∩ arch, along which the sun arises, the linear figure , which means: "to-day is born".



The ∩ arch, with the shining sun on top, means "Qilim angaiyoquavia "the heavenly Kingdom", the "Lord" is also represented as a linear figure, with the threefold sporn, or spike on the head, as the God in the shining arch is represented in Mohenjodaro, with this triśula-symbol on the head (Ill. "Oa). For the great importance of the Ψ sign in the Alaska Eskimo-symbolism and the Beringstrait-religion see H.U. Table 337.a.nr. 2a, the Ψ in the shining ∩. In the prehistoric rock paintings it appears with the same ⊙ sign (sun, cult-drum), as in Mohenjodaro, as symbol of the rebirth, of the Anodos (Tusedni Bay, Alaska Cook Inlet). 124).

God the Lord



For the picture of the Ψ sign springing from the head of the God see H.U. Table 305. For the continuity of this picture in the Vedanta India see Maha-Upanishad, where it is said about Purusa-Narayana, the successor of the Son of Heaven and Earth, Agni, the God of the year:

1.	Tat puruṣam puruṣo niveśya nasya pradhana saṃvatsara jāyante, Saṃvatsarād adhijāyante.	This Purusa was put up by the (original) Purusa (as creator). However his beings do not arise without the year, but from the year they originate.

of God. sun arises, the linear figure, which means: "to-day is born".

2. Atha punar eva nārāyaṇah so 'nyatkāmo manasadhyayata. Tasya dhyānāntaḥsthasya lalāṭāt tryakṣaḥ śūlapāṇiḥ puruṣo jāyate.	And again he meditated, desiring someth else in his spirit Narayana. From him as he was sunk in meditation, was born from his forehead a three-eyed, three- spike wearing Puruṣa. 125).

The direct illustration of this Mahā-Upanishad text in the cult-symbolic of the Occidental Megalith religion one can still find f.ex. in the cult idols of the Wellfare-bringing-God during the Bronze age, in the Sardine Nuragh civilization. (H.U. Tab.305,5-6

Agni in a shining wreath, the heavenly Wanderer.

In the Rigveda Agni appears as the Son of the heavenly Father and of Mother Earth. In the hymn RV. I.160, which is dedicated to the Dual dhiśane, Heaven and Earth, it is said about Agni-Sūrya , the Son of Heaven and wanderer in heaven with the sun between the two worlds (ródasī):

1. Té hí dyávapṛithiví viśvásambhuva ṛitávari rájaso dharayátkavi / sujánmanī dhishánе antár īyate devó deví dhármaṇā sūryaḥ śúciḥ//	The two here, Dyaus and Prthivi, wellfare bringer to all, true to the law, who carry the Seer of the air-space (Agni). Between both di- vine powers Dhisanas, creators of the beautiful generations, wanders the ~~xxghx~~ luminous God Sūrya, according to the rules.

This luminous God (devó deví), Agni-Sūrya, goes according to the divine order , the Dhárma (vratá, ṛta) on his yearly course with thre spaces through the three " stoppages", "regions". He is the "messenger", the guide of the souls between heaven and earth on the road of the "divine power" (urja) (comp. p. 28). From the luminous heavenly wanderer Agni with the sun it is said, that he is "blazing", "with light" (su-dītí III,2,13; 17,4), "golden-haired" (hárikesa) or "flame-haired" (soshikesa III,14,1; 27,4; V,8,2 etc). "The Son of power, Agni, the flame-haired, has spread his light over the earth". (sáhasas putró agnih socíshkesah prithivyám pájo asret).

It is important from the point of view of the cult symbols of Mohenjodaro that the author of RV I, 146, 1 says about him: "I sing about the God with the three heads with seven rays (trimurdhánam saptárasmim, Agni the perfect, in the womb of both parents" (heaven and earth). Agni with the three heads (trimūrdhán) is rightly coordinated by Sayana with the three worlds i.e. the cosmic regions of his course of the year (air, heaven, water). The epitheton saptá-rasmi "with seven rays" restores again the cult symbol of th Mohenjodaro-amulet (Ill. 20a). What ancient tradition is preserved here in the RV, is clear in this connection from Agni's further epitheton mayūkha mālin "having a wreath of rays". The word mayūkha really means "plug, peg" as also "ray" of the sun.

What connection has now the ray of the sun with a plug, a wooden peg? In VII,99 it is said about Visnu, as Agni's hypostasis

3. vy ástabhna ródasi visnav eté dadhártha prithivím abhíto mayūkhaiḥ //	as them, the both worlds, (heaven and earth) you have supported, Visnu, the earth with plugs enclosed around.

road of the "divine power" (urja) (comp. p. 28). From the lu-

4. urúm yajñaya caharathur u lokám janáyantā súryum ushásam agním //	Great space you created to the sacrifice you two, making appear the Sūrya (sun), Usas and Agni.

The place of the mayūkhaih "with plugs"enclosed earth*, has its supplement in the cosmic-symbolic ancient tradition expressed in hymn RV.I,164:

11, dvádasaram nahí táj járaya várvarti cakrám pári duám rtásya/ á putrá agne mithunáso átra saptá satáni vínsatís ca tastuh.//	This twelve-spoked wheel of the divine order turns agin and again around the heavens, not wearing off. On it stand, oh Agni, the suns in pairs, sevenhundred and twenty.
2. trinábhi cakrám ajáram anarvám yátremá vísva bhúvanádhi tasthúh //	Three-naved , never ~~old~~ weak of age, unexcelled is the wheel, on which stand all these creatures.
48. dvádasa pradháyas cakrám ékam tríṇi nábhyani ká u tác ciketa / tásmin sakám trisatá ná sañkávo 'rpitáh shashtír ná calacalasah//	Twelve felloes, one wheel, three naves: who understands this? Therein are fastened together as plugs threehundred and sixty, which do not get loose.

The wheel of Agni of the divine order and the peg disk calendar.

It has been universally recognized that the sun-wheel-year is described here, of the rta, the divine order of the 360 days and nights (Swedish dygn , Dutch etmaal), which 12 months are described as "12 spokes" or 12 pegs", and the three seasons as "three naves" 127).

The type of this pre-ancient North Eurasian calendar disk has been for the first time opened by me in Mon. and Prol. I. It is a wooden disk, a "wheel", representing the horizon as the circle of the sun-course. On this wheel the days (and nights) are fastened with plugs (sankávo). The word sankū means"wooden pin", nail,plug". The basis scheme of this "wheel" is the Arctic Northern 8-divisibility of the horizon into 8 heavenly regions, ⊛ and their partitioning into two, 16-parts, as we still find it f.ex. in the old Nordic dags- and eyktamark with 8 aettir and eyktir and 16 halfeyktir, being also preserved in the Upanishads comp. Brihadaranyka Up. I, 5,14-15: Prajapati is the year devided into 16 parts (samvatsara - sodasa)

The division into 12 (= 12 months) is based upon the younger , South European division of the horizon into 6 parts ⊛, with a 12-fold sub-division (see Mon. and Prol. I).

This plug-disk-calendar, the traces of which have been also preserved as the bilahari-calendar in the Indonesian sphere, is also found as sisslak with the Alaska Eskimos. The first missionaries, the Orthodos-Greek munks converted it in the last century, into a Christian year- and week calendar. The first type (Ill.21a) has 12 spokes = 12 montsh: each spoke has so many holes as the month has days, the lowest spoke at the handle, is the month January, the second to the right is February etc. A plug is inserted from hole to hole = from day to day. The "nave" is the calebdar of the week: 6 holes around the middle holw= 6 days of the week and a sunday. Ill. 21b is a week-day calendar. The circle is enclosed by 8 plugs, 4 large ones (= chief heavenly regions and 4 smaller, the heavenly regions lying inbetween the chief ones. These 8 plugs of the earth and heavenly circle are the symbol of the Highest Being, of the Universal Spirit Sila.

a wooden disk, a "wheel", representing the horizon as the circle

The Universal Spirit Sila in the 8 plugs of the heavenly regions and of the year.

as above (p.66)has been mentioned,this symbol has been transfered by converted Eskimos, when forming a picture-script, upon the Christian Highest Being, "God the Lord". From this Sila symbol of the Alaska and Beringstrait Eskimos, comes the head of a God with 8 plugs of the heavenly regions and of the year, I am going to give below a few examples from Mon. and Prol :

Ill. 22. Snuffboxes (Mus.f.Völkerk. Berlin). The cultic meaning of the smoking and its cosmic connection with the Great Spirit and its symbolism, the Eskimos have overtaken from the Northamerican Indians . 22 a shows the face of God in the 8 positions of the sun in the heavenly regions and partitions of the year: in 22b the 4 chief heavenly regions are marked by the 8 sign, both circles of which are represented by three-rayed signs of the sun ⊙. Also in the Eskimo picture-script the 8 sign is still preserved in its meaning of the daily and yearly course of the sun (Prol.I text ill. 26,I,1-19), and likewise in the "divine power" (same text ill. 26 I,nr.30-36). The 4 heavenly regions lying inbetween are marked with the half sign 22b.

Ill. 23 a-b are cult-masks, tunghak or yu-a, which have once played a great role in the cult rites connected with the winter- or summer-sun-change of the Inuits. In their bearers were personified the respective cosmic and elementary powers of the spirits, the divine power. Heavy wooden masks, as these, hung on a rope from the sealing: the bearer stood behind and had the hanging mask bound to his face and swang it to and fro during the ritual dance, in order to represent the movement of the sun 128) The practice of the "swaying of the sun", belongs also as L. v. Schröder states, to the old Indo-European cult traditions. 129)

It is important for the entire transfer of the old Sila-symbols onto the Christian God, that "God the Lord" as has been mentioned above (p.66), as the symbol of the Sila-symbol has the 8 solar positions of the horizon, or the shining solar disk, or the solar-cult mask, the tunghak (Prol I, text ill. 26 II, nr.1-5, 9-11), or that the "High Priest" is represented with a 8-rayed, spoked mask (nr. 14b). An important evidence is given here: at the base of the name agaiyun "God" lies the substantif agaiyo "Mask-fiest", and in the verb "er tut agaiyo", = "he holds a mask-celebration" . From the verb agaiyoq the substantif agaiyun has been formed with the addition of the syllable un as " base or object of the mask-celebration", "amulet", "magic power". The transfer of the conception into the Christian service and the Christian God took place in the time of the Russian missionary activity: the divine service celebrated by the Russian priest in embroidered robes, was identified with the own cultic-mask-celebration 130) and agaiyo became the designation for the Christian divine service, "pray", "to make the sign of the cross", as agaiyun "the One above" for the Christian God. 131).

The Alaska Eskimo-cult-mask ill. 23a shows the face of the God surrounded by 8 holes of the border ring, in whic originally plugs were inserted, as ill. 23b shows. Between the face and the border ring the pair of arms of the God goes upwards, with the sun-circles in the hands, as we know it from further Alaska Eskimo symbols (H.U.Atl. Tab. 27,1-5,Tab.42,1; Prol. I. Ill. 28-29). It is the same symbol, as we find it

ditions. 129)

in the anodos-symbol of the Son of God in the calandar disk of Fossum, where the threefold pair of arms also carries the sun ci in the hands (Ill. 1 and Tab. III. 9). The disk was formerly qu surrounded by a wreath of wooden arrows and eagle feathers, which symbolized the rays of the sun. On top from the head of the God springs the new face of the sun, similarly as in the other piece, a cult-mask of the Beringstrait-Eskimos springs from the God's forhead with the sign of the sun ⊙ sedning its rays upwards. (Ill.23. The last piece, from the tundra South of Yukon, shows the 8 wooden plugs, which sit in the 8 holes of the border ring. Here the connection to the hole-disk, - plug , or pin-disk-calendar (sisslak, is quite preserved. Also this mask is surrounded by a wreath made out of reindeer hair representing a wreath of rays. Besides the face of the God is surrounded by the horned world- and year- snake pal-rai-yuk.

This last pictorial meaning is of Northeurasian and North-Atlantic, as well as old Northamerican and old European. 132). Likewise the Toltekian Wellfare bringer God appears as "deus in rota" in the sun-year disk (tona-tiuh) of the 8 ⊙ signs of the sun with the dot in the middle, the feet in the winter half and the lifted hands in the summer half, as we see it in the Alaska Eskimo-mask (Ill. 23a). Also the Toltekian Wellfare bringing God is represented as "kalk" - i.e. "white-faced", "with a white face", as the Sila-mask, and has the name of his winter-sun-change symbol, the "feathered" (=shining) or "horned" snake, Quetzalcoatl, who surrounds him "in the beginning", "in the waters" (see H.U. chap.12 a.18, Atl. Tab. 116 a. 182).

Ancient is the picture, that from the head, the thinking, the meditation of God, springs the young God, the sun. In the light of the ~~xxxxxxxx~~ history of the ancient symbols, the above mentioned place (p.66/67) of the Mahā-Upanishad about the meditation of the original-Purusa, appears as a renaissance, a reformation of the ancient belief, as the old popular belief has preserved it in a-permanent tradition. This old popular belief is being restored in the Upanishad-phylosophy in a speculative way.

Sila reveals himself as Agni-Visnu in the 8 plugs of the wheel of the divine order, with which the border of the earth and of heaven is "fastened". They are the chief regions of the yearly course of the sun at the horizon in its rising ant setting places. We find later on in the Upanishad the same 8-spoked wheel with the therin swaying upwards and dawnwards ∞ swan, the soul-conducting bird, as the symbol for Brahman (svetaśvatra Up. 6; Cūlikā Up. 3).

If the Ψ God in the shining arch ∩ of the Indus-amulet is identical with Agni Ψ the "shining", "flame-haired", the mayūkha mālin, "with the wreath of the ~~xxxxxxxxxxxx~~ rays (plugs)", then we must find his symbol, in the form of his appearance ~~xxxx~~ in the Nordic sphere, as Frey-Frøy. That Frey had as an attribute the calendar disk as argud, we have seen in the rock drawings of Fossum (Ill.1,17) and Skälv (Ill.16)also that this disk was the 8-spoked wheel, cakra, and that Frey-argud had the same ⊣⊢ symbols, as the Wellfare bringer God of Mohenjodaro, as Agni's prototype. The Frey-illustrations which we have found on the rune-tomb stones of Åsby (Helgarö sn. Södermanland, ill. 24) show the "God of the year" in an entirely Archaic, Indo-European- I would nearly say + Rigvedic traditional fom. The stone, a s.c. "earthware stone" lies surrounded by other stone-placements and grave-hills. On the stone's South side i.e. the winter

meditation of God, springs the young God, the sun. In the light
of the ~~xxxxxxxx~~ history of the ancient symbols, the above mentio-

sun-change, the mother-night-place, appears the characteristic "order-cross" with the sun ring, which in the North together with the two birds is Aenolithically stated. To the East of it is the runescript; to the West the figure of the God dancing towards the right (south) quite in the style of "Hällristning", as on the rock drawing of Ryks utmark, Tanum, Bohuslän, Ill. 25)where the God appears with the snake, the ᛉ the threefold thorn, ⊙ sun and ⊛ wheel of the year, cakra. The dancing Frey of Åsby wears a wreath of rays or light upon his head, from his shoulders rise big rays or flames (saptá-rasmi?). In the left hand he hold his Kathodos-symbol, "arrow- and bow"-picture ᛏ ᛏ, in the right hand his Anodos-symbol, the three-thorn ᛘ (triśula), the "men"-rune, manns gamann ok moldar auki, "Men's happiness and the multiplication of earth", as the old Island rune-poem says about the spring-symbol (see p.49).

The Frey representation of Åsby (about 1000 af.C.?)finds its supplement in a later illustration of Frey in some fresks found in the Dome of Schleswig (a. 1300 a.C), which show the continuity of the symbol in the popular belief. The God is represented with flaming hair (soshikesa) (Ill. 26). In his lowered left hand he holds the downwards pointing ϕ sol -"sun"-(or Anglosax. "year" - gear)- rune, the Kathodos-sun: sól sudrholl, "the southward sunk sun" (Atlakv. 30) In his raised right hand he holds the sun-spiral as a symbol of the Anodos, of the new course of the year. For the lasy symbol see H.U. chap. 8, Atl. T. 50-64.

This is the circle of the cakra, which encloses the representation of the God Frey - Agni and the Son of God of Mohenjodaro, as the luminous God (Frey-biartr), the God with the ᛉ in the shining arch ∩ "ur", in the waters, a tradition of the North Eurasian mother religion, which was preserved in the young Stone-Age legendary form in the Eskimo-tradition, up to the beginning of the last century.

IX. The Universal Mother Aditi and the "Mothers".

Frey the son of Nerthus.

For the equalization of Frey-Agni and the Son of God of Mohenjodaro, as the God in the shining ∩ "ur" (p.38) another circumstance of the Frey-legend is of importance. Freyr is, according to the Eddic tradition, the son of God Njordr, the Lord of the sea, of whom nothing else is known, as the story told by Snorri, that he or also Freyr have been exchanged as hostages for the Asen deities, in the Wane-Asen-agreement. (Gylf.30, Heimskr. I,12-13). Investigators have suspected rightly that this Njordr was a younger creation, which has been bestowed upon a central femenine deity later on,as male partner, similarly as in the old Lapponian religion, the "Erden-Mutter" Mader akka received later as companion the Mader acce " Father-Earth". It was Axel Koch, who for the first time gave the right explanation, in stating that the name of this female deity Nerthus - id est terra mater - as Tacitus speaks about her in the Germania - had changed as u-root the gender, and that this was also the case with the deity personally. 133)

With regard to the definition of the name Nerthus in itself, we must take into consideration here, in the first place,

arch ∩ "ur", in the waters, a tradition of the North Eurasian mo-

the combination made by R. Kögel 134) with the Greek the inferi "the one from below", "from the underworld", "from below", which stands in connection with, although not explaine etymologically ~~with~~ the Sanskrit nárakas "underworld" and "Nirrti" "death" (Ath. VI,29,3; Mairayani Samh.II.5,6). Bezzenberger (B.B. 27, 154 ff has explained as "the one in the earth". Thus Nerthus as terra mater "Mother-Earth" (Got.airpa, old Sax. ërtha, old Germ. erda and ëro etc., the Nordic jordemoder, which in the Snorri-Edda is also called Jord, modir þórs "Earth, Thor's Mother" (Gylf.36; Skald. 4,17,23,24). She is the "Hel", the kind covering mother earth, as place of rebirth (RV X,18,10).

putting the Nerzup

Another explanation is that of Schweizer-Sidler, F,R. Schröder, ~~the Nerpuz~~ (masc. and fem.) to the Sanskrit nrtú "dancer" and nrtua "dancing girl". in relation 135) This would suit the dancing Nerthus' son Frey of the rune-tomb-stone of Åsby. ~~With regard to~~ The ancient cultic meaning of the dance in connection with the Great Mother and Mother of God, as Rhea and the Kureteans, has pointed out L. v. Schröder with regard to the Rigveda. 136). In the Rigveda Indra "dances" his manly heroic deeds (V,33,6) after his victory over Vrtra, in the measure of the Anushtubh (X,124); and as Indra so are also Maruts' dancers.

Dance and cult stand in close connection to each other, and are elements of the ancient religion, Lukian says: "simultaneously with the creation of the universe, also came the dance". 137) It is possible that this name has been taken for the dance as a cosmic-symbolic sacred ~~xxxxxx~~ performance from the name of the Universal Mother as Mother Earth, Mother of Death and Life, in connection with the Mother-night of the year and life, the winter sun-change, when the child of God in the cave, the mountain, in the womb of Mother Earth is being born from the Mother well. Thus have also danced the Kureteans in Crete around the cave in the mountain, in which Rhea with the divine child was hidden. Similarly in Spain, according to old tradition, youth ~~xxxxx~~ of the old nobility danced solemnly in honour of the Mother of God, in the choir of the church. And as in the 16th century there developed out of these solemn dances, the "basses dances", the walked dance, the Protestant choral.

One thing is sure: Nerthus - Terra Mater is reverended by the Germanic people during the time of Tacitus (in commune colunt chap.40). The time of her driving about in her sacred cart, was a general popular festivity and the peace of God, when all iron, and arms had to be kept under lock and key (clausum omne ferrum). During the time of Tacitus, at any rate ~~xxxxxx~~ between the tribes who still preserved their old believes, Nerthus was also considered as the Mother of God. As he says in chap. 2: "celebrant carminibus antiquis, quod unum apud illos memoriae et annalium genus est, Tuisconem deum terra editum, "they celebrate in old songs, their only means of tradition and history writing, ~~xxxx~~ "God's Son" (Heavenly son) born from the earth and named Tuisco - and his son Mannus, as "Ancesters and progenerators of the people" (originem gentis conditoremque). Mannus would be the ancester of the three great Germanic branches. Here we find ourselves back on the ground of the Rigveda-tradition, as well with regard to the verbal transmission of the carmina antiqua, the "old songs", as with regard to Manu (Manus), Yama 's double, as ancester of the human race. Manus stands in close relation with Agni (I,68,4; 44,11). he has started the Agni-sacrifice, the lighting of the holy fire (V.21,1; VII,2,3; he has put up Agni as the "light for all the people" (I,36,19 ní tvám agne mánur dadhe jyótir jánaya sásvata). The holy fire was for this homo sapiens diluvialis a numen.

Thus have also danced the Kureteans in Crete around the cave in

The Tacitus-manuscripts have both interpretations: Tuisco - "Heaven", "God's Son" and Tuisto "Twofold", which is confirmed in E, Tuisman i.e. "two man", "two humans" "the twofold human". These two interpretations belong to the pre-Indo-European symbolics of the Son of Heaven and of Earth, as the God of the year: either in the form of the "Janus"- picture, the two-headed ⏀ God, of the "one in front" and "one behind " as Anodos and Kathodos side of the year (comp. Ill. 8 a.p.29); or in the form of the "upper" and "lower", as the summer-sun-change in heaven and the winter-sun-chang on the earth, the underworld. The rune-legend of the peasant calendar of the 16th and 17th century in Sweden, has the meaning of the ᛯ sign as tve slungen ᛉ "two intervowen ᛉ " or tve maghr ᛉ "two stomachs", "relations" and ᛘ madhr, maghr "human", "man", "Mage" (Johannes Bure, 1599) and tvimadur "two human beings", "men", ᛘ madur "humans", "man", (Olaus Verelius 1675). This is a real popular tradition of the old popular belief of the trúa í forne skio "belief from the old times": still in the Alemmanian row graves of the time of the peoples migration, the Tuisto-symbol is found as the grave, in connection with 8-spoked year wheel ⊛, whose personification the "twofold" is as ᛘ and ᛦ (Pfahlheim, Niederbreisig; see H.U.chap. 28).

The carmina antiqua, the old songs about the Son of Heaven and of Earth, Tuisco-Tuisto, son of Nerthus-terra mater, have been lost to us for ever, with the exception of some fragments in the Edda, but they have been preserved in another place, at the Southern pole of the Indo-Germanic axe. They are the Agni hymns and the Regveda hymns about Heaven and Earth, where the birth of the Son of Heaven from the womb of the Mother Earth, is being glorified. And if the son of Nerthus, as the Lord of the first att, the first heavenly region, the spring, is also named Freyr, i.e. "the first", "the foremost", then he is Agni-Visnu as Ekata, in the "first step", in the "first stop" of his yearly course.

Nerthus, God's and Earth's Mother, belongs to the religion of the ancient times, which, in the course of the Germanic migration has been pushed back and finally conquered by the new belief of the King of Hosts. This is the background for the change of the gender of Nerthus, which has been changed in the Edda into the male deity Njordr, appearing thus as the father of Frey. F.R. Schröder's assumption that the veneration of a female deity was replaced by a belief oriented towards a male figure, finds its confirmation here. This female deity Njörd was the old Swedish Terra Mater, according to the investigation made by Elias Wessén, with regard to the names of places. And when Jan de Vries says that this correct judgment of Axel Koch, must be rejected " already for religious reasons", 138), this is a fatal mistake on the part of de Vries. The transformation of Nerthus in the completely meaningless and senseless Njordr, characterises the breaking up of the old matriarchal cult period of the Great Mother and Universal Mother caused by the Indo-European peoples' migration period, and its transformation into a patriarchal cult period. In the Germanic race, who were the last of the Indo-European tribes to remain in the old fatherland, this breaking up takes place at a much later date, in the Caesar-Tacitus-time, up to the 3rd and 4th century, when the breaking up is completed. The creation of the Walhall-Odin-belief falls into that period. Responsible for it are the "skalds" of the warrior companions of the Germanic king of hosts of the migration phase. Similarly as the Rhapsodians of the Ionic worrior nobility created one and a half millennium before the Olympic religion, as religion of the Kings of hosts of the Greek migration. It was " not a religion of the simple men,

heavenly region, the spring, is also named Freyr, i.e. "the first",

The Homerian break up. and the Universal Mother.

but one for the lords, the worriors, the conquerers and adventurers" (Martin P. Nilsson) 139).

With this religion of the Kings of hosts of the migration period disappears the "Great Mother" of the ancient religion, and with her her three female priests, the "mothers". Destroyed and aniquilated is the old piety from the age of the "universal mother ", (μητηρ παντων, παμμητωρ), who in accordance with the tradition of the old popular belief of Aischylos and Euripides, had produced everything with the heaven (οὐρανος) or ether (αἰθηρ) 140), she the "Universal mother earth" (παμμητωρ γῆ) Only in broken parts and in derisive forms she appears as "the mother of corn"- Demeter von Elausis, in the post Homerian time, in the old places of worship and in old mysteries, Untill the police deities of Hellas and Rome died of their own emptiness, and in the Hellenic time, the great renaissance of the pre-Homerian popular belief, finds its resurrection. That the police religion has never been able to extinguish completely the old popular belief, we see from the custom in Athens to dedicate marriages to Heaven (οὐρανος) and Earth (Γαῖα) and in the prayer to Gê (Γῆ) for children. 141) And when the under-Italic-Orphic Mysts must say as their confession of faith for the journey into the next world : " I am a child of Earth and of the star filled sky" (Γῆς παῖς εἰμι καὶ οὐρανοῦ ἀστερόεντος) 142), then it is a ancient credo of the popular religion, which already in Hesiod's Theogony meets us as the heritage of the former times, when he declares the deities to be born from the earth and the star-filled sky (Theog. 106, comp. 154, οἳ Γῆς ἐξεγένοντο καὶ οὐρανοῦ ἀστερόεντος). She the Universal Mother Earth remained for the Attic people the holy cermon goddess, who was called upon before the Gods: thus in Demosthenes 15 times "oh Earth and Gods" (ὦ Γῆ καὶ θεοί), but 7 times "og Zeus and Gods". 143) In Homer the old holy creed is extinguished: scarcely that the Demeter is mentioned. In the new Greek King of Hosts, small states and town-state-world, the old consacreted oracle places are confiscated by the new Olympic gods and their police-priesterhood. So happened in Delphi, under the rule of Apollon and his priest-collegium, under whose control Pythia, from the peasant population of Delphi, had to continue to fall in trance and to give forth censured and prescribed oracles.

Indoaryan ancient Belief

The Indo-Aryan of the old belief, prayed once to heaven and earth as to Father and Mother, and to the Son of Heaven Agni-Sūrya-Savitr (RV I, 159,160,185; VI, 70).

I, 159:

1.	**Prá** dyā́vā yajñaih prithivī́ ritā-vrídhā mahī́ stushe vidátheshu prácetasā / --	A praise I sing under sacrifice to Heaven and Earth, the rta-augmentor, the great ones, rich in wisdom --

versal Mother Earth remained for the Attic people the holy cermon

2. utá manye pitúr adrúho máno
matúr máhi svátavas tád
dhávimabhih / --

And I am thinking when calling of the spirit of the (heavenly) father without deception of this high self sure (spirit) of mother (earth)

Svátavas "self sure", self strong" the Great Mother is called, with regard to her spirit. From this her spirit came once the will of creation as divine order:

I,164,8

mātá pitáram rtá ā́ babhāja dhīty
ágre mánasa saḿ hí jagmé /

The mother let the father participate in the order (rta) : in the spirit, which was solely directed towards thinking, she agreed with him upon / -

The Spirit of the Universal and most ancient mother.

We stand here before one of the greatest mysteries of the ancient religion, when the figure of the heavenly father recedes and we only perceive from far away the venerable form of the Universal mother. It is through the "spirit", the "Thinking", mánas, that "man" became mánu. This divine will of creation as a "thinking full of love", came from the Universal and most ancient mother. In the history of word and meaning it can be best illustrated with the Germanic word Minne, as the "thinking full of love" (see H.U. chap.30, p. 636 ff). Around this Indo-Germanic m-n root, which encloses the meaning God-thought-love-man, clings the mysterium of the Indo-European ancient religion, of the homo sapiens diluvialis eurasianus and of his religious, cult and language development.

Hesiod tells in his Theogony (127 ff) that the earth came about after the chaos; she created the sky, which is like her and envelopes her completely.

It is the wonderful hymn of creation of the RV X,129, in which the poet ~~describes~~ lifts, in a sublime way into pure spirituality, this ancient mystery, out of its everyday, superficial, customary trott. Also he describes the creation of the universe out of the chaos, only on a philosophically higher plane than Hesiod.

1. Not the non-existing or the existing was then; neither was there the air-space or the heavens, which is across (of same); - what enveloped (all this so) powerfully in? Where (was it) in whose keeping? What was the water (of the ocean), the precipice the deep one?

2. There was no death then or immortality, no night, no light of day. Soundless breathed by self-support ? the One, as another except him, of whatever kind, did not exist.

3. Darkness reigned; enveloped by darkness in the beginning a light-less swaying was this all; the power of life, which was enclosed by the hull, that One was born through the power of heat (tapas heat, smoldering fire) effort, withdrawal from the outward things and absorption into the Self).

4. kámas tád ágre sám avartatadhi mánaso
rétah prathamám yád ásit sató bándhum
ásati nír avindan hridí pratíshyā
kavayo manisha //

There was formed from him at first Kama (ἔρως, love), which was the first seed of Manas, (spirit, thinking). The root (the tie) of the existing in the non-existing the wise-ones found, by earnest searching in their hearts.

about after the chaos; she created the sky, which is like her
and envelopes her completely.

Here follows the German translation of the verse in beautiful metric style, by Pau. Deussen.

…………………

The place mánaso rétah prathamám yád āsit allows a twofold explanation: that the Mánas has created the Kama, or that the Kāma has created Mánas. The first interpretation corresponds to Taitt.Ar. I,123,1; "in Prajapati's manas (mind, soul) there aroso a desire (kāma)". On the other hand kama here is not here a desire which presupposes a mind, but the "principle of desire", which is presupposed by the mind. Kāma (love, desire) as the first seed, origin of the Manas, would be then similarly to the Sañkhya - teachings, the unconscious will (kāma) as basis of the conscious will, of the universal intellect (manas).

Deussen refers here to Schopenhauer's teaching of the Will (1818) and the word of Goethe (1827):

You follow a wrong trail,
Don't think we joke:
Is not the nucleus of nature
In mens'heart? 144)

Thus the cosmogenical Eros of the ancient and Universal Mother in the beginning. From her thinking full of love arose the creation as divine order. The poet of X, 129, falls again into doubt, after the realization of row 4:

6. But, who has suceeded in the search,
who has perceived from where creation comes?
The Gods have sprung forth this side of her (creation).
Who can thus say, where she has come from?

7. He, who has brought about creation,
Who looks upon it out of the highest light of heaven,
He who has made or not made her,
He knows:- or may be doesn't even He?

These torturing questions disturb also the poet of the hymn about Heaven and Earth, I,185:

1. Katará púrva kataraparayóh kathá jāté
kavayah kó ví veda/vísvam tmánā
bibhrito yád dha náma vi vartete
áhani cakríyeva //

Which of these two is the earliest, which the later? How were they created, you Seers? Who knows it for sure? Everything what is name they bear themselves. Both halves of the day turn like a wheel.

But this is only a passing mood. The poet of I,185 looks upon salvation with confidence, a wisdom of the ancient times, the old belief of the ancesters:

3. anehó datrám áditer anarvám huvé
svárvad avadhám námasvat/tád rodasī
janayatam jaritré dyáva rákskatam
prithivi no ábhvāt//

I call to the gift of Aditi, the incontestable, uncontested, sun-like, from death delivering, venerable. This gives the singer both Rodasī (worlds= heaven and earth). Heaven and Earth guard us from ?

6. But, who has suceeded in the search,

10. ritám divé tád avocam prithivyá
abhisravaya prathamám sumedhah/
patám avadyád duritád abhíke pitá
matá ca rakshatām ávobhih//

This true word I have spoken
full of wisdom to Heaven and Earth,
that they may hear it first. Both
should deliver us from dishonour,
from disaster. Father and Mother
should guard us in mercy.

11. idám dyāvāprithivi satyam astu
pítar mátar yád ihópabruvé vām /

It must come true, Heaven and Earth,
that for which I ask you, Father
and Mother. --

The great prayer of the old believers to "Father and Mother", was to Earth and Heaven, as the hymn VI,70 shows:

3. yó vām rijáve krámanāya rodasī
márto dadása dhishane sá sadhat/
prá prajábhir jayate dhármanas
pári yuvóh siktá víshurūpāni
sávrtā //

The mortal, who for the right conduct venerates you o both worlds,
o both Dhisanas, he succeeds,
He is born again through descendants one after another.

This was the credo of the divine order, the meaning of existance the sacred circle-course of all existing.

When "Heaven and Earth" (dyāvāprthiví) in this hymn are also called upon by their dual name dhisane, we find in it confirmed the affirmation of the poet of I,164 (8), that "the Mother has given the Father a participation in the divine order" (rta). And as such the Heavenly Father has also the name of Mother-Earth, the dhisana.

The little which has been preserved in the Nordic, Germanic sphere through the synthesis of the popular belief with the Christ-myth in an interpretatio germanica, of the carmina antiqua, lets us see that the "mothers" were called upon in the first place. The wonderful Anglo-Saxon benediction of the fields in the case of barren land, has preserved an example of this ancient Germanic piety of the North from the times of the "mothers". It is characteristic that mass must be read over four "Krumen Lands" from the four heavenly regions of the field. According to RV X,19,8 the earth has four world-regions (bhūmyas cátasrah pradísas), that she has "four corners" (X,58,3 bhúmim cáturbhrishtím). The peasant had to put into the plough incense and benedicted salt, the share of the church, and say when the furrow was drawn the following verse: "Eastwards I stand; for help I pray: I pray to the "hehren" domine, I pray to the holy "Wart" of heaven; I pray to the Earth and the Supreme Heaven and to the true Sancta Maria, and to the heavenly power and its high abode" (and heofones meaht and hearhrae ced). The wording of the old benediction of the fields and the prayer to Heaven and Earth, calling upon Mother Earth in the first place, is as follows:

Eordan ic bidde and upheofon:
Erce, Erce, Erce, eorpan modor!
geunne pe se alwalda, ece drihten,
æ cera wexendra and wridendra,

eacniendra and elniendra -

I pray to the Earth and to the Supreme Heaven, Erke, Erke, Erke, Mother of Earth!- May he bestow on us the Omnipresent fields, growing and sprouting, swelling to the full and forcefully driving, -

The little which has been preserved in the Nordic, Germanic spher

and paere braden bere waestma
and paere hwitan hwaete waestma
and ealra eorpan waestma.
Hal was pu, folde, fira modor!
beo pu growende on godes faepme,
fodre gefylled firum to nytte.

and the wide barley's fruit
and the white wheat's fruit
and all the earth's fruit!
Hail be to you, earth plain of the
World's Mother, be you blooming in
God's embrace, filled with fruits
for the benefit of wordly and the
pious. 145).

Out of this Anglo-Saxon benediction of the fields speaks to us a profound piety united to a beauty of language, which can stand next to the best traditions of the Rigveda. The appeal of the prayer is directed in the first place to the "Mother Earth" (eorpan modor) and "Mother of men" (fira modor). Also the of the holy genus (hieros gamos) of Heaven and Earth, meaning belongs to the Indo-European most ancient belief.

Thus it was in the old days. "Heaven and Earth, were according to the divine order (rta) the first ones" (X,12,1 dyavá ha ksháma prathamé riténa), as the beginning of this Agni-hymn announces. There to the human soul returns, as it is stated in the dead lithurgy X,16,3: " Into the sun goes the eye (sight), into the wind the spirit, to heaven to earth according to the order", the dharma (súryam cákshur gachatu vátam ātma dyám ca gacha prithivím ca dhármanā) 5). " Give him, oh Agni, back again to the fathers, who has brought sacrifices to you and (now) walks according to his own judgment. May he take a living form again and visit them he has left behind, he should get a body, oh Jātavedas".

Thus life was born in the circle course of the light and maintained between heaven and earth. Out of this certitude of salvation according to a divine order in nature, grew an active piety in every day's life, as it shines forth in the old belief prayer, when going to bed and awakening (Atharva-Samhitā V,9) : 1. To heaven svahā (hail). 2. To the earth svahā. 3. To the air-space svahā. 4. To the air-space svahā.
Evening 5. To heaven svahā. 6. To the earth svahā. 7. Sun my eye, wind is my in-breath, air my breath, earth my body. Unextended with name I am, that and that am I, I am this one here, I lay down my soul (ātman) (i.e. I give up myself) into the(grace) protection
Morning of Heaven and Earth. 8. Up (I call) life! Up power! Up activity! Up duty! Up spirit, Up activity of senses! (Thou Heaven as) Creator of life, (Thou Earth as) Mistress of life, be to me both self destined protectors! Protect me both! Give me both ātman ! Do not harm me either of you!" 146)

One should visualize this truly pious, luminous world of ancient belief, in which humanity stood and felt to be in a wide divine, cosmic order of nature, when it had Father and Mother, the Universal Mother, whose loving thinking, (mánas) came from the heart (hŕd) , - in order to comprehend, what a tremendous change
The breaking in of Indra. meant, for this old-belief Rigveda piety, the breaking in of the new cult, the Indra-"religion".

And that is the fundamental difference between India and the West, that this breaking in was not ransformed into a breaking-up and could not develop into the direction of the Homerian Olympic Gods or the Edda Walhall-Odin belief, because the old wisdom of the ancient religion was too strong in the Indo-Aryan sphere.

titude of salvation according to a divine order in nature,

In the closed world of India it was further preserved and won in the time of the Upanishad the upper hand, as we will se(in the chapter before last.

The mythic conception of the ancient wisdom, the divine Universal Mother and the Mother and Mothers'night.

This ancient wisdom of the ancesters was once the experience of thegreat cosmic order as "the divine order". Not only in the cosmos, in the world of appearance and experience around us, but also as "law witin us", as an immanent order, the realization of a higher world, of higher dimensions. Its ancient concept was the symbol, the symbolical picture, the ideogram. Upon the first conception in the form of the symbol followed a furthher symbolic exegese in the myth. It is the myth of the divine First-Mother and the birth of the Son of God From the kind enfolding womb of this Universal Mother is also being born the son of man, whose life in his three-fold rhythm of childhood, manhood and age, is like the three heavenly regions and seasons of the year of God.

The "Mother-night" of this God of the year, the "be there light", was like a always returning simile of the creation of the world, the making of the world, from the original night. With the birth of the light, the son of God, is symbolically renewed again and again the year, the circle-course, the great divine order in the cosmos. Here the divine wisdom becomes manifest. This is the content of the mystery of those "sacred nights" the three Ekastakas the three Christmas-nights of the Indo-Germanic tradition. Thus Anuvaká announces in the Taittirīya Samhita IV,3,11, the old Mother-night gospel of the Indo-Germanic Northern original home-land, śveta dvipa, which unites here in the breaking and changing of the tradition, the Son of God Agni with Indra. I cite below the most important places according to the translation of A.B. Keith, text according to A.Weber's edition. 147),

iyám evá sá yá prathamá vy-aúchad antár asyám carati prá-vishtā/vadhár jajāna nava-gáj jánitrī tráya enām mahimánah sacante//	This is she that first dawned;within this (earth) she hath entered and moveth, the new-made bride as mother beareth the mothers; three greatness attend her.
b) chándasvatī ushásā pepicāne samānám yónim ánu sam-cárantī/súrya-patmī vī caratah pra-jānatī kétum krinvāné ajáre bhúri-retasā//	Charming,the dawns,adorned,moving along a common birthplace,wives of the sun, they move, wise ones, making a banner of light,unaging, rich in seed.
c) ritásya pánthām ánu tisrá á'gus tráyo gharmáso ánu jyothishá 'guh/prajám éka rákshaty úrjam ekā// vratám ékā rakshati deva-yūnám//	Three have followed the path of holy order (rta),three cauldrons have come with the light,offspring one guardeth,strength one,another the law of the pious guardeth.
e) pañcá-bhir dhātá ví dadhāv idám yát tátsā⊙ svásrīr ajanayat páñca-páñca/ tásam u yanti prayavéna páñca nānā rupani kratavo vasanah //	By five the creator disposed this, what time he produced sisters of them, five by five, by their mingling go five strenghts clad in various forms.
f) tri⊍cát svásara úpa yanti ħish-	Thirty sisters go to the appointed

gospel of the Indo-Germanic Northern original home-land,
śveta dvipa, which unites here in the breaking and chan-

kritá⊙ samānám ketúm pratimuñcámānah// ritú⊙s tanvate kaváyah pra-jānatī́r mádhyechandasah pári yanti bhásvatih//	place, putting on the sane badge, the sages spread out the seasons, the knowing ones withthe metres in their midst, go about in brilliance.
g) jyótishmati práti muñcate nábho rátri deví súryasya vratáni -	The shining one putteth on clouds, the ways of the sun, the night divine
h) eka- 'shtaká tápasā tápyamana jajána gárbham mahimánam índram/téna dásyūn vý asahanta devá hantá 'surānām abhavac cháci-bhih//	The Ekāstakā, undergoing penance, hath borne a child, the great Indra; there with the gods overpowered the Asuras slayer of Asuras he became in his might.
l) páñca vý-ushtir ánu páñca dóha gám pañca-nāmnām ritávó 'nu páñca//	On the five dawns follow the five milkings, on the cow with five names the five seasons;
m) ritásya gárbhah prathamā́ vy-ūshúshy apám ékā mahimánam bibhart/ suryasyaí 'k cárati nish-kritéshu gharmásyaí 'kā savitaí 'kām ni yachati//	She who first shone forth is the child of holy order; one moveth in the place of the sun, and one in those of the heat; Savitir governeth one.
n) yá prathamá vy-aúchat sá dhenúr abhavad yamé/ sánah páyasvatī dhukshvó 'ttarām-uttara⊙ sámām//	She who first shone forth hath become a vow with Yama; do thou, rich in milk, milk for us, season after season.
p) ritunám pátni prathamé 'yám á gād áhnam netrí janitrí prajánam / éka satí bahu-dhó 'sho vý uchasy ájīrnā tvám jarayasi sárvam anyát //	Lady, of seasons the first, she hath come hither, leading the days and bearer of offspring; though one, o Usas, in many places dost thou shine forth, unaging thou dost make to age all else

As has been said above the tradition of the Taittirīya Samhitā is already a legend from the breaking-up-time, Anuvā́ka announces the old Mother-night gospel of the cult year not as the birth of Agni, the son of Asura, but of Indra, as the conqueror of the Asuras, who have become here demons of darkness. Young is also the division into five seasons, which came first in the Southern homeland instead of the old three-division.

But a part from this the Anuvā́ka contains the memory of the Christmas-time of a Thule-heme-land, in which the 30 dawnings of the winter-sun-change and ~~mother-nights~~ mid-time-nights are described as 30 sisters from the same birthplace (South) and moving towards the same goal: "Blamelessly(they terminate) the 30 distances, one after another they reach their destination in *one day*"(RV.I,123,8 anavadyás trinsátam yójanany ékaika krátum pári yanti sadyáh). " "Hurrying towards the same goal turn thyself *like a wheel*, thou newest it is said in another hymn to the Usas (III,61,3: samanám ártham caraniyámanā cakrám iva navyasy ā vavritsva). Rightly Tilak pointed out that only the Thule inhabitants could see the 30 dawnings of the winter-sun-change time turn like a "wheel" on the horizon.

The in c) mentioned *tisrá*, the "three" (females) are the three "divine women" (*tísro devir*) which in the Apri-hymn X,70,8 are called upon at the Agni-sacrifice, the *tisráh prthivis, tisró bhúmis*, "three earths", *tisró dhisánas*, who have their names after Alma Mater *Dishanā*, the alimenting Mother earth: *dhisā*, "suckling, food, sucking", "motherly alimenting-power", according to *K. Johansson's* etymology. 148) They are the same three *idisi-disir* of the Germanic tradition who come at the birth of the Son of God, as well as of the son of man, as helpers, seers, life-and fortunetellers.

bahu-dhó 'sho vý uchasy ájirna tvám in many places dost thou shine forth,
jarayasi sárvam anyát // unaging thou dost make to age all els

These tisrá, the śiśumatir "mothers of children", the Nordic jódísir (jód-dísir), come according to the divine order, "on the road of rta (rtásya pántham)", the year, with the three-fold new fire, the three-fold new light, which is still found as trylius-tregensljus symbolic picture or the rebirth in the Swedish popular customs of the Christmas time, as well as on the Balcan. One of these three divine women protects the descendents, the other the power (power of progeneration), the third the belief of the pious. In correspondence with the Germanic tradition of the modranecht - id est matrum nox - Beda has preserved for us the heathen Anglo-Saxon name for the Christmas night - appear the matres, matronae of the Roman Votiv-pictures with the sign of thedescendents, the divine power and the family earth ♀ on the body or on the cap. (Ill.28,29,31,33).

The 30 sisters, the winter-sun-change dawns of the sub-arctic winter-sun, who move towards the "devised place" (nis-kritam), bring in the seasons (rtu's) (f), which are 1) five in number (rtávó páñaca) 149) The first season is the "offspring of the divine order" (rtásya gárbhah), of the new turn, the new circle-course, i.e. the after the winter-sun-change; one includes the regions of the waters, one of the sun (Sūrya), one of the heat (gharma) and one is the kingdom of Savitrs. According to Sāyana's commentary the five names of the earth are in the five seasons: puspavatī "bloom" in Vasanta "spring", tapa-vati "heated" in Grisma "summer", vristi-vati "showery, reiny" in Varsa "rein", jala-prasada-vatī "clear-waterly" in Sarad "autumn" and saitya-vatī "cold" in Hemanta-Sisira "winter", of the double-seasons.
p) The first come, the "Lady of the seasons" (rtunám pátni) is the "leader of the days", áhnam netrí, and the mother, the one giving birth to the descendents, the children (janitrí prajánam).

These 30 dawns (Usas) as the beginning of the year are those, who let the beings, the creatures, the men arise, grow up age and go back into the year. (Maitr. Up.6,15). And it is during this time on Christmas-day, the Ekāstakā, according to Sāyana (Apastamba Grihýa Sūtra VIII, 21,10) the 8th day in the dark half of the month of Māgha, (January-February), that also the Son of God, originally Agni apám nápat, the child of the waters, here Indra, is born, - the conqueror of the powers of darkness and of death, -winter. The translation from h) is better "burning of ardour" (tápasa tápyamana) - in stead of the "ungoing penance" of Keith - and comes also nearer in its meaning, to the great cosmic mysterium of the creation of the world, in that original ~~mother-night~~ of the creation hymn RV X, 129,3 (p.75).

The original Indo-Germanic "mother-night-mysterium of the rebirth of the Son of Heaven and of Earth, the Tuisco-terra editus of the old Germanic "carmina antiqua" (Tacitus Germ.2) is here clearly outlined before our eyes.

This missa solemnis of the year takes its beginning there, where the Son of Heaven and of Earth, Agni, has gone into the waters, and is reborn as "Child of the Waters", apám nápat, or "offspring of the Waters" apám gárbha (II,35,11,15; III,9,1; 70,3; VII, 9,3;) out of Mother Earth's womb the Ekastaka.
As it is said in the Apám nápat -Agni hymn II,35:

5. asmaí tisró avyathyáya nárir deváya devír didhishanty ánnam/kritā ivópa	The three women wish to bring him food, that he may not succomb, to the
hí prasarsré apsú sá piyúsham dhayati pūrvasūnam //	God the de Goddesses; like into caves he has entered into the waters he drinks the milk of those who have given birth for the first time.

These 30 dawns (Usas) as the beginning of the year are those,

6. ásvayátra jánimāsya ca svár --	There is the birthplace of the steed and this sun (Geldner); -his is also Savr, the kingdom of light (Ludwig)
10. híranyarūpah sá híranyasamdrig/ apám nápāt séd u híranyavaranah/	Gold like, looking like gold, is the Child of the waters, the same also golden coloured.

Hiranyagarbha "golden seed" he is called in X,121:

1. Hiranyagarbháh sám avartatágre bhūtásya jātáh pátir éka āsīt/ sá dādhāra prithivím dyám utémám kásmai deváya havíshā vidhema//	As the golden seed he appeared at the beginning; after his birth he was the only Lord of the world. He received heaven and earth. Who is the God on whom we wait upon with Havis?
5. yéna dyaúr ugrá prithiví ca drilhá yéna svà stabhitám yéna nákah/ yó antárikshe rájaso vimánah kásmai deváya --	By which the powerful heavens and earth are made firm, through whom the kingdom of light is supported (svar) and the firmament; who in the space between measures the air space: - Who is the God etc.
7. ápo ha yád brihatír vísvam áyan gárbham dádhāna janáyantīr agním / táto devánām sám avartatásur ékah kásmai deváya --	When the big waters came, bearing everything as seed and giving birth to Agni, he aroso out of them as the sole spirit of life of the deities. Who is the God etc. (Hillebrandt)

As above (p.20-21, 38 41 etc) has been said, Agni is the Son of Heaven and Earth, in the third or winter season, "The third in the Waters", Trita aptya, reborn as "child", "offspring"of the waters". As the"Third in the waters" he is as to his form of appearance Varuna, God of heaven and of the water, the world ocean The problem with regard to Varuna has been made clear by Paul Kretschmer, to the effect that the name of this Vedic God is identical with the Hethite Arunas "see" and to be considered of In'dogermanic origin. 150) That Varuna can have nothing to do with a moon-god and a temporary tendency of the moon mythology and moon religion in the Indo-Germanic religious development, has been already stated by Hermann Güntert in contradiction to A. Hillebrandt. 151).

As has been indicated in our Tables I a.II, we will dename a particular element of the Hethite hieroglyphs out of palaeoepigraphic reasons, as West-Indogermanic, and trace it back to the cult symbols of the West- and North-European Megalith civilization sphere (b.o. Morbihan, Bretagne) These West-Indogermanic people come from the Watar" - edge, according to their own words. And the connection of the God of Heaven Varuna - Uranos (Οὐρανός) with the God of the Sea, uniting them into one and the same conception, is not a view which originates from the Karian Sea. The Indo-Germanic battle-cart-knights, the marijanni- lords and upper classes of the Hurri-Mitanni and Hatti, knew very well, that the Karian sea, just as little as the Caspian and the Black seas, were no world encircling ocean. The old Indian sam-udrá, the "The totality of the waters", which comes from the same root *ued (uédōr, uódor etc.) as the Hethite watar, Old Niederfränk. old Saxon watar, Afr.Dutch water Anord. vatr etc. is the world encircling ocean. 152) It is said in the Satapathabr. VII,4,1,9 "You are the backbone of the waters, birth place of Agni, this earth is indeed the backbone of the waters and the birth place

in the Waters", Trita aptya, reborn as "child", "offspring"of

of Agni and the ocean swelling around, as indeed the ocean swells around the earth" (apám prsthám asi, yónir agner iti, apám hiyám prsthám, yónir hiyám agnéh, samudrám abhitah, pínvamanam íti, samudro himám abhitah pínvate).

This and that the earth is four-cornered, i.e. stretching out against the four heavenly regions, where to the souls of the ancesters go (RV X,58,3 see Prol.I) , - is ancient Indo-Germanic property. The old Nordic cosmic tradition (Gylf. 6-8) tells us that the sons of Bors, the trinity Odin, We, Wili, the "rulers of heaven and earth", (stýrandi himins ok jardar),"made the sea"from the blood of the ancient giant Ymir, "with which they enclosed the earth, and they put it in a ring around her (the earth)" (par af gerdu pair sjá pann, er peir gerdu, ok festu samman jordina, ok logdu pann sjá í hríng utan un hana). "She (the earth) is circle round from the outside, and outside of her lies the deep sea" (hon (jord) er kringlótt utan, ok par utan um liggr hinn dúpti sjár 153) At the four heavenly regions, the earth- and world ends stand the four "dwarfts", the Albs, the souls of the ancesters, as supporters of the heavens (See Prol I.).

The North West European Megalith sphere as view of the ancient Indo Germanicmyth of the course of the year.

We will have to regard, for the Indo-Germanic myth of the course of the year, and as basis for the view of the North West-European Megalith-civilization sphere: the North-Sea and the Atlantic Ocean in the West, where the sky goes over into the xxx world-sea. That is the third heavenly region the third aett, of the year, the kingdom of Varuna, the Trita Āptya, "The third in the waters", the side of the setting sun of the heaven and of the circle of the year.

The "mothers" and "The Child in the waters".

┌(11)

The Indo-Germanic exgese of the myth of the mother-night mysterium, lets the mataras, the siśumatir, appear either in the cosmic-symbolic number of three, or in the number of nine or seven, as illustration of the ⁙ or ⁘ symbol of the divine space and time order, of the division of the heaven and the year. It is said of Agni (RV.III,1) that he was found ┌"in the waters" - "in the activity of the sisters" (apási svásrinam), "in the womb~~xxxxx~~ mother of rta" (rtasya yonav). 4) "The seven virgins elevated the blessed one", - "the one born white", - "The young daughters of the heaven" (divó yahvír) 154) His "mothers" (parents) are the "two big(halves)facing each other" (◯ heaven and earth": (7) mahí dasmásya mātára samīcī), there, where he has become great on wisdom" (kávyena) (8).

The Agni hymn I,141,2 says that "his second (form of existence) is in the seven mothers (saptásivasa mātríshu). 5) "Then he entered upon the mothers (ad in mátrír), in whom he the bright one grew up far and wide unpaired". The mothers are here"the waters". "The child-mothers" (sísumati from thyself sending thou becomes luminous" (I,140,10).

This is the moment of the lithurgy of the year, the missa solemnis of the "mother night", picked up by the Chris mas gospel in Anuvāka of the Taittirīya Samhitā 4,3,11. They were three these holy nights, the Nordic Christmas-nights (Heimskr. c.13)as the Indian Ekāstakās or Astakās in the month of Magha, in which the trhee dhisánās , the three"divine women", come on the way of rta, when the "chil of the waters" was born, which had been lying "for a long time in deep darkness" (jyóg evá dirighám táma asayishthāh X,124,1).

Of the three dhisanās, the Trias Sarasvatī, Bhárata and Idā, the first one is foremost in the tradition.

nine or seven, as illustration of the ⁙ or ⁘ symbol of

As Hillebrandt describes (V.M.III. p.335 ff)Sarasvatī appears in the Rigveda as name for a holy stream, which is identified with the actual Sarasvatī in Arachosia or specially in the West with the Síndu (Indus). Síndhumātr she is called (VII,36,6). Sarasvatī flows in heaven and on earth: she is the stream of souls, the stream of the Manen, the later Vaitarani,which devides the dead from the living, as Lethe. 155) The holy land of India at her stream is Madhyadeśa, where lived the people of Bharata, the "sacrifice-"bearers", whose eponyme goddess - originally probaly the priestess of the tribe - was Bharatī, who in the Āprī-hymns is always named together with Sarasvati. 156) The eponyme ancester of the Bharata-people in the Rigveda is Agni, who is also called Agni Bharata, "Agni of the Bharatas", as in Satapatha Brahmana brāhmana Bharata "Priest of the Bharatas". 157)

The third of the three dhisanās, Ida, is said to be the daughter of Manu and the mother of men (Sat. Brahm. I,8,1,1-10).

Sarasvatī is subhaga "blessed, kind,gentle, generous" 158) the ambā "mother", as she is called upon in RV II,41,16: "Best mother, best flood, best goddess Sarasvati (ámbitame mádītame devitame sarasvati). 17). "On you Sarasvati, the goddess, repose all ages (tvé vísva sarasvati sritāyunshi devayam), - give us descendents, oh goddess (prajám devi dididdhi nah). 159)"Give her the fruit of the body , oh Sarasvati" (gárbham dhehi sarasvati), it is said in the prayer of the wedding ritual X,184,2.

The "mothers" are the mistresses of ~~xx~~ life's waters, which flows in heaven and on earth, and which furtilizes the earth from the sky. The heavenly waters (āpas) are named as they "mothers", "mistresses", "women" (mātaras, ambayas, patnyas,gnās, janayas)160).

That is why in the hymn X,30 it is said about the "child of waters" apam napat, the winter-sun-change, in the mother-waters waiting Agni; "he who shinet in the waters without burning wood" (4): - "Send forth a sweet wave to him, who is your offspring, oh streams" (8) - "Rsi, venerate the mothers, the mistrisses of the world, the waters, the growing together of same origin" (ríshe jánitrir bhúvanasaya pátnīr apó vandasva savrídhah sáyonīh - 10) 161).

Likewise "mother" Sarasvatī is called upon as alma mater and nutrix in I,164,49: "The breast which thou hast, the nursing, hail bringing, with which thou creates all excellent, finding the good, generous, let it flow oh Sarasvatī."

Albrecht Weber 162) has already accepted the identity of the mataras with the devanām patnyas of the later tradition, mostly 8 in number (Varaha Mihira Brih. Samh. 48,56). Likewise that these "knowing spouses of the gods" (gnās devapatnyas) of the younger Rigveda tradition, the same as the Apsaras, the spouses of the Ghandarvas, are a form of deduction of the mataras. The Apsaras, under the name of ambá "mother", ambaya "Little-mother", "Amme", as thewaters ambayah (motherhood ? 163), greet in the world of the blissful the new arrivals (brahmaloka in the Kaushitaki-Up.1.2). Weber has expressed the supposition, that these mātaras are perhaps the souls of the dead human mothers, about whom it is hoped, that they continue to concern themselves about the grief and happines of the children of men. In Deva's Scholien to Katayayana, is mentioned the welfare bringing Manen-sacrifice (mātripūjāpūrvakam abhyudauikam śraddham),which here and there is also called straight away matriśraddham "mother-sacrifice".

This right supposition made by Albrecht Weber, is further confirmed by Heinrich Hempel's final deduction, that those Germanic

waters" apam napat, the winter-sun-change, in the mother-waters

"mothers", the matres, matronae, were actually the"mothers of the own tribe", and that the cult of the matron was at its base "a veneration of the female tribe ancesters, or better said of the dead female ancesters"~~of the tribe~~" I would like to add to this perfectly correct statement of Hempel, that these matres, matronae represent in particular the ~~devided~~ priestesses of the devided tribes, as the guarding spirits of the family, the tribe etc. and soul conducters. Out of this conception there developed also in the time of the Vikings the transformation of the Disen into the warrior-souls-guardians (female) to Walhall, the Valkyrias in the attendance of Odin (Levander). The connection line goes over the Disen, Nornen, Valkyrias, Hamingias to the Fylgias, the female tribe geniouses, the female ancester spirits and family dead (kynae ttarfylgiur), who in theri turn are related with the old Indian varutri and the Persian fravashi .

H. Hempel does not take for granted Johanssons etymólogy referred to above, with regard to the historical connection of the words, as in the word dhisana it is not the long root syllable dhi which is the root-syllable, but the short dhi, for which O. Schrader sees only one possibility, "to deduct the word from the Sanskrit root dha - (comp. Greek tithe-mi), i.e. from a hereto belonging Vedic Desiderativum didhisati "Wish to give", to present with", abstracted root dhis-, to which the suffix ana has been added. Its meaning wouldn't then be so much "motherly alimentation power" (Johansson) as much more "the bestower" in a wide meaning: The Dhisanah would thus be identical as to word-meaning and function, with the Latin-Germanic Gabiae the matron-stones (once also called Ala-gabiae ""All-bestower (feminine) 164)

It is not the task of this subjectively limited work, to investigate further the origin and upcoming of the ancient Indo-Germanic institution of cults. I refer therein to my History about the Megalith religion, and a special investigation still under work, over the Germanic "mothers" Only so much should be kept present here that the described traces take us back unanimously to a matriarchal, mediumitic, spiritual civilization and cult epoch, the matriarchal ancient Schamanismus, the tribe- and family -Schamanismus of the Indo-European original religion, the North Eurasian mother religion.

The matriarchal, spiritual cult epoch of the Indo-European original religion.

Thus the living "mothers" of this earth and those departed to the other side, watch over the three generations, the three "seasons of the year" of the human generations, childhood, manhood and age, the three aettir of the year and of life, generations and the heavenly regions: the created, the to be created and that which is to be created, Urd-Werdandi - Skuld, as the three disir nornir are called, in conformity with their Greek sisters the Moires, Klotho Lachesis and Athropos and their Indian sisters, the dhisanās. Also here is confirmed one of O. Schrader's suppositions, i.e. that in this trinity of the female representatives, have the three-ancester-cricle, which plays such an important role in the Indo-Germanic family construction. With all certainty we may think that "mothers, grandmothers and great grandmothers are assembled at the birth of a new earth citizen." 165)

Also about dhisana Sarasvatī - as of Agni - it is said that they have trishadhástha "three abodes" : "Sarasvati, who filled the worldly space, the wide heaven, and the air space" (āpaprúshī pārthivāny uru rájo antárikhsham sárasvati nidás patu, VI,61,12 & II)

Germanic institution of cults. I refer therein to my History about

There are the abodes of the here living (earth), souls, which rise to heaven and come back again to be reborn (air space) and of the blissful spirits (heaven). Sarasvati is called upon during the wedding ceremony for the rebirth, the descendents, just as she is called upon during the burial, to remain with the ancesters souls on the sacrifice spreading, as "Sarasvati, whom our ancesters call" (sárasvatim yám pitáro hávante X,17,7-8).
Likewise the "three goddesses" (tísro devir)are called upon in the Apri-hymn X,70,8 to the Agni-sacrifice, to descend on the sacrifice spreading, "Ida and those who wald blessing".

That this is a common tradition of the Indo-Germani~~c~~, and Indo-European origin, proves the representations from the Minoic Mukenian religion, as the top development of the Occidental Megalith religion. As an example may be given the well known golden ring of the Akropolis treasure of Mykene (ill. 27a) 166) M.P. Nilsson places this representation within the picture-motive of the epiphany of the god in human figure 167) It shows the high priestess (or the Great Mother) sitting under the holy tree, with three poppy spadix in the raised right hand; behind the tree a child, who~~se~~ reaches up to the branches. Before this sitting figure stand three priestesses: one more in the background with a raised three-thorn. Above her in front of the sitting figure, sways the double axe and further to the left, in the symbolic 8- formed shield, the reborn God with the staff in the hand, at the stream band of the heavenly ocean. Above it the new moon and the shining disc of the sun. These two as symbol of the winter-sun-change, the new year, we know from the Sumerian Babylonian, Hethite etc. seal-cylinders, in connection with the Great mother and Mother of God with the Child of God, the three women, the swan, the open ɋp porch of the year, tomb and mother house □ in the waters. The old cult symbolics live also here for a long time, ~~as~~ whilst the mythical-religious tradition belonging to it has dis- appeared long since.
The second representation, 168) on a gold plated silver ring of Mykene, shows the mysterium of the "mother night". The timb and mother house, the dolm Π stands "in the waters". The horned cap is on top. In other representation in its stead is the new moon or the oxe head in the horn-cap. The three "mothers" approach to the hour or rebirth of the "Child of the Waters", the "Son of Heaven and Earth". The one behind has the arms sunk ↑↑, the one in the middle has one arm sunk and the other raised ᛡ symbol of the change of life and of the year), the third lifts the arms in the sign of the anodos ᛉ. It is the entire symbolic of the year and ~~xxx~~ life, which we find in the "mothers" of the Megalith sphere in the West, in the Occident. And we see the "mothers" appear in the whole of this Occidental sphere of the Megalith religion, in the Germanic, Gallic, Iberian region in the old traditional belief, alone or in numbers of three or nine, with the life water vessel or horn in the hand, mothers of children and the dead, who accompany mens'life through the three seasons of the year, from the cradle, the motherhouse the tomb house, back to the tomb- and mohter house and to the rebirth.
The three heavenly mothers and their images on earth, the three earthly mothers, the "three earths", as they are called ~~in~~ above in the Germanic-Laponian region as well as below in the Indo-Aryan, who carry the original and life water, the mother water, the horn, the young Paläolitic bottle for the child (Abri

for a long time, ~~as~~ whilst the mythical-religious tradition belonging

de Laussel),- they belong to the great conception of the original symbol from the ancient times, which the Rigveda in its transmission of the Agni-religion has faithfully preserved. This conception is ancient historical, at the same time as it is a modern cosmogeny the creation out of the waters as a divine mysterium, as it is given in RV X,82,6, made still more profound:

tám íd gárbham prathamám dadhra ápo yátra deváh samágachanta vísve/ ajásya náhāv ádhy ékam árpitam yásmin vísvāni bhúvanāni tastúh//	The waters took up the first original seed, in which all Gods behold themselves, who solely lay in the womb of the unborn, in which hidden all beings rested.

The Germanic tradition of the "Child of the Waters" and the mothers"

From those Germanic "carmina antiqua", the lost original Germanic Rigveda-hymns, which according to Tacitus glorified the birth of the Son of God and of Heaven, the Edda has preserved some fragments. They stand characteristically in the song of a female Seer of the Giant-race, who is asked questions in her cave by Freya who came to her. The Nordic giant generation appears in the Greek sphere in the after-Homerian time, as the Titonian -race. Their welfare bringing God is the well-doer of the human race, who brought the divine fire, which the new God in the Olymp wanted to reserve for his deities and his domination. Prometheus and the Titones belong to the pre historical religious age of Uranos and Gaia, Heaven and Earth. This Nordic Titone daughter Hyndla proclaims now the old Indo-European Christmas gospel of Tuisco - terra editus, who through his son Mannus "man", is the ancester of the races (Hyndlaliod 43):

Vard einn borinn ollom meiri sá var aukinn iardar megni; þann kveda stilli stóraudgastan sif sifiadan siǫtom gǫrvǫllom.	One was born, better than all, the earth augmented the son's power; as ruler, they say, he is the most sublime, through kin related to all peoples.

In this verse there is a special Agni-epitheton: this Tuisco-Frey, Nerthus-terra mater son, is the "Son of power", as Agni sáhasas putró.

In line 38 this was already said:

Sá var aukinn iardar megni, svalkoldom sae ok sonardreyra.	The earth augmented his power, wind cold sea and wild boar's blood

In line 35 it is said about his birth:

Vard einn borinn í árdaga, rammaukinn miǫk ragna kindar; nio báro þann, naddgǫfgan mann, iǫtna meyiar vid iardar þrǫm.	Born was one at the beginning of the days, an all-powerful in the race of Gods; Nine gave him birth the thorn famous man, of the giant daughters at the edge of the earth.

Here we meet again an old epitheton: The Son of Earth is called nadd-gofugr, an expression, which seemingly belongs to the kenningar (knowledge) of the ancient times, long since un understood. Naddr means "point, peg, nail". The question is raised whether we will have to see in naddgofgan mann the ᚦᚨ dorn óss "Thorn-God" (see p.38 comp.26), the God with the horn hoe, the stag horn axe ⊢ ᚦ.

sá var aukinn iardar megni;   earth augmented the son's power;

The new sisters at the edge of the earth await the Son of Earth, who is born in the waters. In a line of the lost poem "Heimdallargaldr" this is being also told about the Asen god, Heimdalr (Gylf. 27):

> Nine girls were my mothers,
> I lay in the womb of nine sisters.

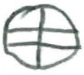
Haimdalr, the "Guardian of heaven", the holy God, occupied in an Asen trinity, as yearly course of the Asen wellfare binging God, Thor-Haimdal-Tyr, the same position, as Hagall in the Wane yearly course trinity Frey-Hagall-Ull, or as Agni in the yearly course trinity of the Rigveda: Mitra - Agni viśve devah - Varuna. This would confirm the common tradition of an already Neolithic-Indogermanic original religion of the Nordic Megalith civilization and its people, the Schnurkeramiker, and the Indo-Aryans of the Rigveda. The common basic ground should hower be looked for, - in view of the already during the younger Stone-Age migration effected spacial division of these Indo-Germanic tribes, - past the Neolithikum and further backwards.

Further investigations in this respect cannot be achieved within the limits of this work. Mention should be made however of Heimdal's epitheton "The white God", the "whitest God" (hvíti áss, hvitastr ása), which links him also with Agni.

The Universal Mother.

Great and sacred appears in the background of this original Indo-Germanic mother night gospel solely the figure of the Nerthus terrs mater, the iordr modir, who in old Swedish and Danish has lived on as jordemoder, jordagumma, as the "midwife", the Roman Levana. 169) The heavenly father manifests himself only in the name of the Son of God, the Tuisco. But it is the divine old mother the Great Mother, the Universal mother, the mother of God and men, who dominates in the older and oldest layers of this Indo-European common tradition. Setälä has pointed out the corresponding common tradition between the Finnish and Hungarian peoples: 170) The Laponian Madder-akka "Mother Earth", Maan-Emonen , "Mother Earth the wife of the heavenly father Ukko. The Scandinavian Laponians have the same conceptions of the Indo-Germanic original religion: the "heavenly father" Ibmel, Iubmal acce also Radien acce "Advice"-, "Ruler-Father" is called so in the Germanie-Laponian, as the "Child of heaven" Jubmal barn (bardne) or kidda, kiedde, and the Madder-Akka, the "Mother Earth" with her three daughters, the akkar and their direct relationship with the three Nordic disir and nornir has been made clear by Uno Holmberg. 171)

The Jubmal barn, the "Son of heaven", the "Cgild of heaven" brings as Agni the souls from the heavenly house on the sun path through the three regions



heaven
air
earth

to the Mader Akka, who leads them through her three akkar, Sarakka, Juksakka, Uksakka, to the earthly mothers for the re embodiment. Also these three "mothers" watch over the respective life-ages and places of sejourn of men.

That the Son of Heaven, Waralden (Weralden, Väralden), Olmai (Olmay) "World-man", the Storjunkare, is identic with ~~Fryrx~~ Freyr - veraldar god "world-god", has been regognized by the investigators. In order to compare the common Germanic-Laponian cult symbols of the Freyr-argud ok f-egjafa "Year God" and bestower of cattle", with his Laponian -Ugrofinnish form of appearance , "sun" (year) paivä, bäive and the reindeer as the "cattle", on the Laponian "rune-bommen", see Mon. p. 16,34,88; Prol, I,p.35 f, 42 ff, 118).

common tradition. Setälä has pointed out the corresponding

Agni the soul conducter between heaven and earth, is the Lord of the year. Also he is the "child" the "son" (putra,sunu) of heaven and earth, the dhisáne, who as Dualis bear the name of Great Mother Dhisana and of her three "earths" (bhúmis, prthivis) . Everywhere in the Indo-European sphere, the further we penatrate into the darkness of the older and oldest past, we meet the figure of this divine Universal Mother, surpassing everything. Already Herman Guntert has ascertained that the Laponian Akka "mother", could not be separated from the Greek Akkώ , the nurse of the Demeter, the Latin Acca Larentina, the Mater Larum, the ancester-souls mother of the generations, neither from the old Indian akka "mother" 172)

And when we try to investigate in the Rigveda that older, oldest religious traditions of the Indo-Germanic, Indo-European ancient ages, and look for the traces of the legends of that divine Universal Mother, of which the Mother Earth (prthivi, bhumi) is only a~~n~~ form of appearance, just as Demeter only is an appearance form of the old Pammètor-Gèmètèr, - then there arises out of traditions darkened by age, the sublime figure of Aditi.

When A.A. Macdonell speaks of the figure of this goddess as of "the personification of a pure abstraction", and says that she occupies "an anomalous position in the Rigveda", we meet here the whole embarrassment of the evolutionistic school of the passed century. Because,the older the civilization step is, the more primitive its spirituality should be . But that the abstraction could be older, ~~as~~ than the anthropomorphic gods of the powers of nature that did not fit at all into the evolutionistic scheme. And just this is the characteristic of the older and oldest Indo-European religion of the matriarchal step of civilization, that there lies in her the great cosmic and ethic conception . This conception is lost during the peoples' migration phase and the conquering period, with which begins the age of the patriarchal state cults of the anthropormorphisised gods. The development of the religious philosophy and of the religious reform, which came in its wake, turned back to the symbol of the ancient religion, to the old popular belief, and lifts it once more into the hights of further abstractions. In Greece there is the same course of development, from the Pythagoräeans and Orphiks, the Fore-Sokrates over Plato to the New-Platonismus, - just as inIndia in the Upanishad and Vedante age, or in Zarathustra's Ahura Mazda- and Asa-reformation.

Ad[illegible]i

Aditi is the mother of God of the Son of Heaven and God in the year's trinity as Varuna-Mitra-Agni, or the 8 Hypostases of this space and time division of the year, of the ⁘ = ⊛, the 8 Adityas called after her, which appear respectively also as 6 (⁘ = ⊛) (RV X,72,8;II,27,1; AV VIII,9,21) . The old cosmic myth of the year of this 8-division, in which the last eigth the "dead month" and "month of the dead", the month before the winter-sun-change, the one before Christmas, is still mentioned in RV X,72,2-3. It is said there, that Adititi brought of the 8 sons (Aditeh putrah), who were born from her body, only 7 zu the gods, but rejected the 8th, Martanda (the "dead", "undeveloped" or "not sufficiently born egg) (comp. Satapatha Brahm. III, 1,3,3). From two other S.B. places it is seen, that this cosmic myth was still alive in the RV and that a further redaction took place, in as much as in place of the division of 8 from the ancient home land in the Northern latitude, comes the division into 6 or 12 of the horizon, of the year, in the Southern latitude. Thus S.B. VI, 1.2.8 gives the number of the Adityas as 12, which are made by Prajapati out of 12 drops, which then were placed in "different regions". In S.B XI,6,3,8 -

This conception is lost during the peoples migration phase and
the conquering period, with which begins the age of the patriarchal

these 12 Adityas are equalled to the 12 month of the year: "there are 12 month of the year; these are the Aditya's.

Aditi is the mother of the divine realization and manifestation in time and space, of the "divisibility" ⁙ or ⊛. This "wheel" of the divine order (cakra rtasya) is the symbol, which is the same for her and for the Highest Being, as well as for the Son of Heaven and God, born from Mother Earth . In the Germanic Celtic region we find on the altars and places of worship, in an interpretatio romana, the same old credo of the Indo-European ancient religion, preserved and transmitted in the popular belief. ~~(Mus. Bonn), with the inscription I (ovi) O (ptimo) M (aximo)~~ The altar found in Köln, on the previous Roman temple ground, (Mus. Bonn), with the inscription I(ovi) O(ptimo) M(aximo) is completely alike the alter found in Clarensac (Canton St. Mamert. Dép. du Gard) the upper part of which is broken and had the inscription: I.O.M. ET TERRAE MATRI; inbetween the ⊛ wheel 174).

Terra mater rerum, "Earth is the mother of all things", says Varro (De re rust. I,1) and is next to Jupiter, "Jupiter appellatur, tellus Terra Mater". Tit. Livius I,56 says furthermore: quod ea communis mater omnium mortalium esset.

"The Mother of all mortals", that is the conserved memory of the Magna Mater the Mater deum magna, whose worship, in Oriental mystification, appearing as the renaissance of the mysterious from the 2nd to the end of the 4th century, filled once more ~~to gether with the religion~~ , in the longing for liberation, the Roman Empire, the world-state of guilt and sin and of unrighteous force, together with the liberation religion fo the Son of Heaven and Earth Mithra (Mitra), the one born out of a"stone" - rests of a far away past.

As the Mother of the divine realization and manifestation in time and space, of the ⁙ or ⊛, Aditi is the Mistress of rta, the divine order. This is an unseparable part of her being, as Mother of Heaven and Earth or Mother Nature (RV X,63,2; I,72,9; 89,10; AV XIII, 1,38; mentioned several times in TS and SB). That is why she is called upon as the guardian of justice, prayed to for the deliverance of guilt and sin, also through the intermediary of the trinity of her son Varuna-Mitra-Agni Savitr. (I,162,22; X,87,18; I,24,15; IV,12,4; V,82,6; II,27,14; VII, 87,7; III, 54, 10; IV,54,3).

Here the great ethic conception of the ancient religion is still more pronounced: the right by birth as lex nata, immanent in man. Man is a microcosmos in the macrocosmos, of that universe of the original and universal mother and her lex universalis. Aditi is nature as universe. The author of I,89,10, says:" Aditi is the sky; Aditi is all the gods and the five tribes; Aditi is what ever has been born; Aditi is whatever shall be born" (áditir dyaúr áditir antáriksham áditir mata sá pitá sá putráh/ vísve devá áditih páñca jánā áditir jātám áditir jánitvam; comp. Katha Up. 4,7).

The great century of the religious discovery of the right, was the century of the divine Universal Mother: Aditi , - as her name denotes "unbinding, boundless", from dí-ti "binding", Greek δέ-συ-ς, the root da - "to bind". She, the pastya "house-wife" (IV,55,3; VIII,27,5) was the guardian of the religious right, the right, "which is born with us", and which the community through many generations has held holy. It was that which could bind and unbind, liberate from guilt and bad deeds, and could bestow the guiltlessness (anāgāstve) and freedom (aditiitve) (VII,51,1.)

As the Mother of the divine realization and manifestation in

And we can understand now this longing which filled the author of I, 24, a longing for that "golden age" of piety and right, which is manifested in his prayer to the winter-sun-change dual of the Son of Heaven of the Great Mother, to Agni Savitr-Varuna:

1. Kásya nunám katamásyamrítānām mánāma he cáru devásya náma/ ko'no mahýa áditaye púnar dāt pitáram ca driséyam mātáram ca/	Who is the God, which of the immortals, of whose dear name we now think? Who gives us back to the Great Aditi, so I may behold the Father and Mother?
2. agnér vayám prathamásyāmrítanām mánāma he cáru devásya náma/ sá no mahyá áditate púnar dāt pitáram ca driséyam mātaram ca//	God Agni is the first under the immortals, whose dear name we conmemorize. He is to give us back to the Great Aditi, so I may behold the Father and Mother.
15. úd uttamám varuna pásam asmád ādhamám ví madhyamám srathāya/ áthā vayám āditya vraté távanāgaso áditaye syāma //	Unfasten the topmost fetters from us, oh Varuna, unfasten the lowest, unfasten the middle ones. Then we want to be, Son of Aditi, in thy command stand guiltless before Aditi.

That is the "Great Mother", the "Universal Mother" of the ancient religion of Susa I - Mohenjodaro-age. Still in the near Asiatic sphere, through the Sumer-Babylonian traditions, lives forth the memory of the Mother of heaven and earth, which also clings to the Iśtar. It was this mohter who was first seen by men in a pictorial simile. She was the oldest ikon of the ancient European humanity, of that homo sapiens diluvialis aurasianus of the Aurignac-Gromagnon-race. Her sacred images, proves of her ancient religion, reach from Siberia (Malta) (Ill.32b) and the Bering Straits to the Golf of Biskaya (Prol.II.). The Hihhest Being, however, becomes recognizable to us first later in the symbol of the divisibility of time and space ⦶, ⊕, ⊛ . He stands behind the Universal Mother, unreachable, unknowable for the searching eye of spiritually awakened, and conscious humanity of the Northern hemisphere. It was the original motherhood, under whose guardianship and mercy, humanity had to take its first steps.

Richards has pointed out that also in the South Indian sphere the Great Universal Mother appears in the popular belief without a consort. According to Hutton, the village goddesses of these regions have been supplied with consorts out of the orthodox Hindu heaven, first in the present times, such as Amma, Sarvāmba, Ellamma, Mari Amma, Māriyammai and others 175).

Also the Indus civilization, in its religious expression, stands quite under her sacred image. The Votiv-images of the Great Mother of Mohenjodaro and Harappā, are also found in Beluchistan and similarly in the Ninoic-Mykanian civilization. As a gift in the tomb and mother house they conduct man from death to rebirth. In the picture she appears as alma mater with the all alimenting breasts. She wears as breast decoration on a chain around her throat the 8 (= 8) symbol of the divine power, (prakriti) , which we have already met on a similar chain in the

pictorial simile. She was the oldest ikon of the ancient Euro-

child grave of Malta, in the Aurignac-age ~~xtatx~~ domination of the Great Mother, the Stara Baba of Siberia, and which we likewise find in the Indus script, the Mohenjodaro and Harappa amulets, ~~xxppxixx~~ adorned with shining circles as proof of the solar Nordic origin.

These breasts of the Universal Mother are the link-meaning, which unites the Great Mother of Mohenjodaro with Aditi and the Occidental Megalith religion. The Agni-cayana , the construction of the fire altar, which I have dealt with with regard to its year-symbolism in Prol I, chap. 11, shows that the making of the sacred earth-ware vessel called ukhā is prescribed by it (ukhasain bharana) This pot had to have a clay~~xxxxxx~~ band going around it which was called "the belt of Aditi". Below this band downwards were four similar bands, which denoted the four heavenly regions. At the top two women breasts also out of clay. At the ukha-burning are present the two divine dhisanas (dhisanas tve, dhisánas tvā devīr), the two mistresses, the consorts of the gods (tvā pátnir, devánam tvā pátnīh), the protectin-spirit-women, the Fylgias (varutrayō jánayas).

The vessel with the mother breasts as personification of the Great Mother, as well as the places with the mother breasts, belong to the Occidental West-European Megalith religion. From West Europe over the Mediterranean islands, Corsica, Sardinia, Sicily, Malta, Creta, Troja, the traces of this vessel of Aditi take us to the East, to Mohenjodaro.

Herein lies the great importance of the Rigveda, that it has preserved for us the figure of Aditi, as the cosmic ethic conception of the ancient times, the divine mother in all her greatnes, and with her Agni, the child of heaven, the Lord of rta, in the shining circle of the Mohenjodaro - symbols.

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X. The "mothers" and the age of the worriors-union.

The kingdom of Aditi and the cult institution of the "mothers came to an end, when the Indo-European peoples'migration psychosis the mentality of the kings of hosts and their warriors, took over hand. It is the joy of battle, the intoxication of the fight the loot of war. The will for power lies at the back of the new state building, with its brutal right based on force, and its cult of state-gods built on the justice of brutal force.

The battle carts of the marijanni became a symbol for the near Orient and represented the kingly power, state, the kingly will power, and the position of power of the king. In the signx of the battle cart driving god the new age begins, the age of the new positive, "settled" right, and the "fixed" religion of the ~~xxgmaxx~~ church-dogmas made by men. What lies before it is the age of the right of nature, of the immanent right of a matriarchal piety. This piety is the family piety, which culminates in the home in the old mother, the ancestress, as the head of the cult. It is an inner deep piety, this popular home religion of heaven and earth. What comes after the change is the superficial state cult, whose human gods are without any metaphysic or ethic values, unless they still preserve something of the past. Sooner of later the police religions must necessarily end in emptiness and dissolve.

greatnes, and with her Agni, the child of heaven, the Lord of

It did not last a millennium in the Hellenic sphere, and the new , individually awakening spirit broke out and spoke through the mouth of the Sophist, directing a devastating criticism against the brutal right, the right of the stronger, the police religion and the police right, declaring that it was a right of socially devided clases, made by kings and priests in order to dominate over the people and to subjugate them (Trasymachos). Against the "lawful-right" the Sophists put again the "natural-right" those unwritten laws (ἄγραφοι νόμοι), which are eternal and unchangeable and come from a higher origin than human decisions (Hippias on one side, Plato on the other). God has made all men free. Nature has made no one into a slave (Alkidamos).

This movement of enlightenment, the re-discovery of the natural right and consecuently of the right of man and of people, goes then over the Stoa into the Occident. As a red thread it goes through the history of the Occident. It is the revolutioning right of the Sophists, which leads over the French age of enlightenment, and the French Revolution, the Marxismus and its historical materialism to the world revolution of the 20th century, and the human crisis.

What we experience to-day, is the apokalyptic end of the battle cart age. And the battle carts run over the earth, which lost its holiness, bringing death and destruction.

The spiritual break up of the peoples' migration age.

A peoples' migration like the Indo-European, which proceeded on a large scale and for centuries going from stage to stage, means a deep break with the past, with the home soil, the ancient soil of the ancesters, with the graves of this soil, with the spirits of this home country. The wanderers and conquerrors are too long on their way. The old spiritual relations and ties get lose and finally dissolve: the old traditions fall into oblivion. One cannot either "travelling" let roots, even if the stay is of a prolonged nature. Thus through generations/ the men, the worriors become first up-rooted. For them , the kings of hosts, it is no more a question of a holy tradition, of the support of right and wrong, good and bad; the voices from the other side, of the ancesters, are not interrogated through the Seers, the "mothers". It is a question of victory and power, the foreceful right, the right of the strong. For these, the priest brings sacrifices, the state-priest, sacerdos civitatis, to the state gods.

We can follow the development of this change also from the historic point of view, when the Germanic migration, the last Indo-European, sets in. Pushed along by the climate conditions in the North Sea sphere around the middle of the last millennium B.C. the Scandinavian tribes force themselves over the Baltic ses into the North German region. There begins the century long fight of a "people without space", which would be the cause of the end of the Roman Empire. About the time of Caesar's "Gallilean war" to Tacitus '"Germania", we see this break up taking place. The priesesses of the tribes continue still to administrate, as the Veleda in the land of Brukterer (Lippe), which was the source of the rising of the Germanic people at the lower Rhein, against the Roman enforced domination, in accordance with the "old traditions", more vetere. These tirbes, who were old-believers, preserved still the conception that "the woman posseses something holy and also forebodings (inesse quin etiam sanctum aliquid et providum putant), whose councels should be followed and whose answers should be taken into consideration (Germ. 8; Hist.4,61)

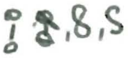
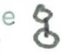
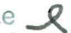
relations and ties get lose and finally dissolve: the old tra-

and thus the seers were held in honour, "but not in kreeping honour nor were they considered goddesses (non adulatione nec tamquam facerent deas). Also Ceasar has related that the Germanic people had an old custom (consuetudo), according to which the "house-wives" the family-mothers (matres familiae), predicted by different means. But the same Tacitus tells a century later than Ceasar, that this was the duty of the state priests (sacerdos civitatis), or in their stead of the "house-father himself privately" (privatim ipse pater familiae). On the other hand Tacitus tells also about old settled tribes, with good reputation as the Chauci, a tribe-unit from the old Megalith population of the North-Sea coast, the country of the "witte wyen", the "white women", whose region stretched far back into the inland, right up to the country of the Chatten. This people, "one of the most noble Germanic people, who built their power preferably on justice", (magnitudinem suam malit ilustitia tueri), could at all times put up an army of foot-folk and cavelry into the field, for the defence of the country. But they are no aggressive worriors, no conquerrors and"do not try to to procure their leading position by /unjust/ means (per iniuruas).

Their opposite, the type of the breaking up period, is the Harii tribe, who with their "army of hell" (feralis exercitus) of black painted worriors with black shields, terrorized by nightly attacs their neighbours. It is also characteristic that the name of this tribe returns in the denomination of the worriors who constitute the followers of the Walhall-Odin: the Einherjer. This was the new"religion" of the German king of hosts with his worriors, the hird, who by the singers of the kings were projected into heaven. The ancient Indo-European Heavenly Father is finally expulsed, as in the religion of the king of hosts during the Greek migration, the heavenly father Uranos was dethroned by the Olympian Zeus, or as during the Indo-Aryan peoples'migration age the Dyauspitar-Varuna was pushed aside by Indra. The "Universal Father" becomes "Walvater" (Allfodr into Valfodr). This "Valholl" is a barrack in which is assembled the Odin-Harier-Einherjar-squad, as a troup to be thrown in into the last battle for the world domination. The kings'singers who created the new Valhall-Odin myth degraded the bearers and guardians of the ancient belief, the disir, the"mothers", matres-matronae, of the Roman-German Votiv-stones, the ancester protection-spirits as followers of the generations, and turned them also into maiden-worriors of Odin. They must collect the souls of the dead worriors and accompany them to the Walhalla. Furhter they must serve the Met, when the Einherjer return back to Valhall from their morning exercises in which they kill each other, and after their re awakening. Women and children are not allowed in there. The rebirth, the meaning of the divine order of the ancient belief, did not exist there. The hirdmann must separate himself from his family, relations, house and home and his ancesters'soil, and become only the worrior of the king of hosts and of his guardian patron, Odin. That is why these singers speak contemptiously of the ancient belief, as is said at the end of Helgakvidha Hudingsbaba II: " That was the belief in olden days, that men were re-born; but now it is considered to be just old womens'talk", (pat var trúa í forneskio, at menn vaeri endrbornir; en pat er nú kollod kerlingavilla).

expulsed, as in the religion of the king of hosts during the Greek
migration, the heavenly father Uranos was dethroned by the Olympian

The victory of the king of hosts at the Rhein over the "mothers" and the ancient belief.

From the 3rd century on disappear the matres-matronae-Votiv stones from the Rhein. The priestresses of the tribes and the ancient belief has been exterminated by the kings of hosts. And even if they continued to exist in some places as a private institution, adhered to by the old believers between the generations of peasants, they were no more an official, state-popular institution, and for the real-political Roman they were no reality to be taken into consideration and did not interfere with the interpretatio romana. The Votiv-images of the "mothers", which the Roman stone-mason prepared for the Germanic soldiers and subofficials, serving in the Roamn Legion, show the "mothers" with the  symbol, or with the younger variation the  rune, the  rune. We remember it from the rune row at the end of the Annales Brunwillarenses, from the late Karolinger times (from the closter Brunweiler, Brauweiler, near Köln) now in the library of the Vatican, comp. ill. 33). About this most ancient rune of the trúa í forneskio, old high German odil, heim-odil heim-uote, "home-country", old Nord. odhal, Anglo-Sax. oe dhil, oe thel, edhel etc. it is still said in the Anglo-Saxon rune poem:

> Edel byd oferleof ae ghvylcum men
> Odal (home-country) is the dearest to every man.

With this sign and lines we hold the key in the hands to the great tragic conflict, which takes place at the Rhein since the 3rd century, beginning with the emmigration of the old Odals-peasant families of Norway to Island, the age of the Reformation, and goes over into the German peasant rising and their demand of the re-installation of the ancient divine right.

It was the divine right, this ancient belief and its guardians the "mothers", who stood in the way of the Germanic king of hosts in his transformation from a chosen king into a king by heritage and sole ruler. They were the great obstacle for the king of hosts to become, what Ceasar was in Rome, in whose Pratorian-Lifeguards he had served together with many of his followerd, and where he had learned how one makes politics. And there was this ancient belief with its teaching that the earth was God's, the "ancesters" and of the "community", but not the king's, no "property of the king", as it is later called in Christian-Franko and Norwegian code of the right of kings. And for this reason the king of hosts is a deadly enemy of the old belief, the trúa í forneskio, the ancient divine right of the free, and their ancesters soil, and of the matriarchal cult intistution. In place of the old divine right he puts his "king's right", the "stipulated (lawful) state power.

When the matres-matronoe-Votiv-stones disappear, the king of hosts has conquered with force, and there begins the installation of the Odin Saxagod (Fornmannasqgur) V,239) with the Asen-god-religion towards the North, as once also the Battle-axe people with the "Charriot-Thor" the charriot fighter, moved to the Nórth. It is "the victorious march of the form of life of the worrior-units and their supereeding the family-peasantry mode of life," as Otto Höfler describes it in analogical glorification of the worrior-units ideology of the time. 176)

With the expulsion of the "mothers" the old divine world order breaks up, the rta, asa, the "Art"sease to exist. The divine right on earth, the sacred ties of blood, the family, the "family shame" (fraendaskomm) The heill and saell of the generations has gone . The old believers and heroes of light as Sigurd and Helgi still belong to the trúa í forneskio, when one went to the "mothers", made the "pasage to the mothers" (ganga til fréttar vid módur, Orkn.Sag 20/19), in order to receive the heil-raedi, the "holy council"

It was the divine right, this ancient belief and its guardians
the "mothers", who stood in the way of the Germanic king of hosts

Volsunga Saga). The three wise women, the "mothers" in the South Germanic tradition of Germany of the 19th century still bear the name of "Heilrätinnen". But Sigurd-Siegfried as well as Helgi, who refuses to divide the right with Odin and returns in the night to his wife, in order that "men may be born again" are treacherously slayed by their own brothers-in law, with "Odin's spear". "Odin alone is responsible for this misfortune, who threw runes of discord between relatives", says Dag, the murderer of Helgi, to his sister Sigrun who curses him for this deed (Helg.Hund. II).

Odin threw over the people the spear:
and there started war in the world first -

says the Wölva, the Seer)Vol. 24).

Brothers quarrel with each other and slay one another
Brothers and sisters break the ties of relations.
The one cares not for the other.
Bad is the world, unchastity florishes
Age of axes, age of swards, where shields crash,
Times of wind, times of wolves, before the world
perishes -

she prophesizes further (Vol. 45).
Perish must this unholy earth in the world fire, from the sward of flames of Sutrs, the sinister power of chaos. Only then , delivered from sin, can she rise again, and florish anew. And then there will be found again the "old runes of the Highest God" (Fimbultýs fornar rúnar, Vol.60), that closed wisdom of the mothers and of trúa í forneskio, "the belief from ancient times", before the forceful domination of Odin.

The age of the battle-chariot comes to an end: Surtrs flame throwers pant with rattling chains over the earth.

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The beginning of the Occid[illegible]tla crisis.

The chronic social crisis of the Occident arises then, when the divine right, the natural right, the living consciousness of justice is pushed aside by the "settled" (lawful) power- and state-right of the kings of hosts of the Indo-European peoples'migration age. Responsible for this was also the Christian Church in the Occident, who accepted from the descendents of the king of hosts, who had become hereditary, the "tenth part" , participating thus in the robbery of God's earth, and giving her divine sanction to the descendents of the king of hosts, and his domination. The once free community sinks after the Germanic migration and the creation of the state by the Fränkish kings into slavery and debts, just as the free Greek peasant becomes a slave under the domination of battle-cart driving king of hosts and of his worrior nobility of the Achaic migration.

The Reformation and the rising of the peasantry in the beginning of the 16th century are the inwardly related explosion of a social and ideological crisis, which continued throughout the Middle Age, and demanded the re-establishment of God's nearness, God's freedom, putting aside the selfwilled power of the lords and the church.
"In spite of that according to the right everyone has been
born free from the beginning, and we or our ancesters bear no guilt that we should have fallen into slavery: still our masters want to keep us all as slaves and their property, so that we may do all for them what they tell us, as if we were born slaves", it is said in the 59th parragraph of the

throwers pant with rattling chains over the earth.

"Burdens and Complaints" of the peasants of Stuhlingen. And so Ulrich Schmidt from Sulmingen, who was elected by the peasants as their spokesman, demanded from the representatives of the Swabe union of lords, "the divine right" instead of the right of the Chamber Tribunal, which tells every class what he should do or leave". To which the representatives of the union of the wordly the spiritual lords of the towns answered "with mocking words": "Dear Ulrich, you have asked for the divine right. Say who will pronouce such right? God will come slowly down from heaven and give us a right (Rechtstag)."

With the invocation of the divine order, the divine world order of an in oblivion sunk heritage, the German peasant stands humbly and subrodinately before his wordly and spiritual masters and begs for the common soil, the old holyland, which has been taken from him together with the freedom. And with reference to Christ's Gospel this peasant, once free before God, refuses to pay the "tenth part" and other burdens, which the Germanic king in Germany, who has gone over to the Roman church, as in Norway and Sweden, has placed upon him since the "Capitulatio de partibus saxoniae" (um 777).

Capitulatio de partibus Saxoniae:

16) And this is by the mercy of Christ decided, that the tenth part is to be given to Church and priest.

Uplandslag (part of a church. About construction of a church): Christ commanded us to build a church and to give the tenth. Adam and his sons payd as first the tenth and Salomon (built as first) a church.

10. Memminger article:

" that wood, fields and other rights, which belonged to a community, in former times, should be again handed over to it."

(And declare further that they have not to pay the tenth part, as the holy New Testament does not impose this on us".

It is the same development, as in Greece in the post Homerian time, when the old belief of heaven and earth and the "mothers", the cult matriarchate of the Pelasgian Crete-Minoic period before the beginning of the migration, was put aside. Martin P. Nilsson has pointed outin his "History of the Greek Religion" (p.337f)that the Mykenian period was the background of the Homerian religion. There the breaking up took place. in the world of the "lords, nobles and worriors, whose religious conceptions were formed and stamped according to their adventurous and dangerous fighting life. The lower population, especially those who dedicated itself to peaceful work, fell quite into the background. The despise which the masters felt for the humble people, as it is described f.ex. in the Therisites episode by Homer, was to a great deal due to the fact that this humble population was formed to a great extent of the subjugated, old inhabitants. Their assimilation was the great problem of the Greek early history, and has been also in the religious sense laden with grave consecuences". She hence brought in the Hellenian age to the overthrowing of the police gods and the police religion, thanks to the old popular belief in the mystery worhip.

In the name of his peansantry drawning in debts and subjugated, Hesiod of the Böotian home country, directed his accusation against the masters and those in power, who knew no justice but only their foreceful right. In Hesiod's action tha statement is missing, that it were just the Olympic gods and rule of Homerian stamp, where the word "justice" was Zeus /

Adam and his sons payd as first part, as the holy New Testa-

omitted (dikaiosunè) . In his "Works and Days", Hesiodos relates of the old tradition of this ancient times , "the golden times", and the thirty thousand ancester spirits of this "golden generation", who, staying in the air space, were made by God (Dios) the keepers and guardians of the right, and were the good Demons.

> Waching over the earth they guard the mortal men
> and see all good deeds and the bad ones.

He relates that the later "brazen" and "iron generation" (Bronze and Iron Ages) came, and that their "dreadful deeds of war" made the earth unholy. "These murdered each other with their own hands". "Even brothers did not love each other so as before".

> One tears the town from another, and no veneration
> is shown to the order loving, good ones and just,
> The more so one honours the evel doer and the false
> youngster, who is not ashamed to dos not follow justice.

"The right conquers wrong in the end". The poet says to his brother Perseus: "Listen to the justice, and give up the right of the strong." The biests may slay each other, "having no feeling for right and wrong". But the feeling of "right" is the divine gift to man.

In this culmination of an unbearable social crisis, the subjugation of a once free people, through the force and the right of capital, a Solon start through his social reform. It is Aeschylos who does what Hesiodos has left undone: in the name of the old belief, the old divine order, he accuses the Olympic background for the existence of this brutal force of right.

It is Prometheus, the God of welfare of that Titanian family of the ancient times, the ancient religion of Uranos and Gaia, whom Aeschylos lets ~~inxxxfirxx~~ throw the accusation, in a flaming speach of eternity, into the face of the Olympic guardian patron of this new foreeful domination. This Aeschylos must have taken from the old popular belief and the popular traditions. Prometheus accuses the usurperor, the tyrant on the Olympic throne, in the name of the suffering mankind, and says that ~~aaazaaaga~~had his servants my force" (bia) and "power" (kratos). Scarcely had "The tyrant of the Gods" risen to the throne of the former heavenly father Utanos, "when he bestowed upon each god a honorary function and arranged for himself the domination of everything; but of the poor men he did not think".

> To me has Themis ~~azaphasiaaq~~ the one with many name
> -Gaiea my mother,
> often prophesized the future, as it would end.

Not Zeus, but "of the Moiren three and the avenging Erinnyen" of the old matriarchal religion , sit at the rudder of the necessity". What has been Zeus fate, he cannot flee" - "until the tyrant will be overthrown".

In the face of his parents, the holy God in the ether, and the "Universal Mother Earth" , and the "allseeing circle of the sun" Prometheus delivers his accusation (88-91)

> Oh my Mother, holypower. Oh ether,
> Light source of the all. See me to suffer the wrong.

new foreeful domination. This Aeschylos must have taken from the

Here appears the Universal mother earth, as the mistress of the right, Themis, of an order, given by a higher power, standing above the gods, unshakeable since pre-ancient times, lasting now and evermore (comp. Greek *thesis* and *thesmos*): - The *divine right*, which is superior to the human artificial right, is sacred standing opposite to *dike*, as *fas* is standing opposite to *ius*. According to Hesiodos (Th.135, comp. Diodor 5,66) Themis is also the daughter of Uranos and Gaia, in conformity with the legend of Crete. Pondaros calls her also "Urania". The place of her worship was Delphi, where Gaia, the fortune-teller (proto mantis) was the first to possess the oracle, which her daughter Themis later overtook. *Themisteuo* means "to give an oracle" and "to speak rightly", "to guard the right", *themistes* "truth-telling", *themystes* "oracle parables, predestinations, beginnings of morality, of rigth and of the eternal truth, the realization of the ~~eternal truth~~ right, wise councels" (Roscher V,570 ff). Aeschylos puts Themis and Gaia on the same level in the ancient connection with the heavens and the "all-seeing circle of the sun",

It was Plato, the new-founder of the natural right, who puts as the finishing touch to his "Politeia" not the Olympic police religion, but the three Moires, the fate-proclaiming prophetesses of the ancient religion of the Prometheus- age. Plato speaks of them as of an "old myth", as of the keepers and guardians of the old ~~transmigration~~ ~~religion~~ of the transmigration of souls and of the rebirth, belief/ which been lost long since in the Homerian and police-gods-religion. Only this belief can be the ~~foundation~~ ethical foundation of a state, through which men grow up with a sense or responsibility.

In the superficial temple-facade-world of the police gods, those "eternal men" (Aristoteles) nothing remained of that former liberation assurance, nor of the old worship of ancesters, the connection with the keepers of the right and the guardians of the right of the golden age had been lost. Only in a transitory way the older Achaic inmigration falls under the influence of the old Minoic religion and its belief in rebirth. In the times of Homer this return to the old religion of the far away home country and their ancesters, has already seased to occur. "For Homer everything comes to an end when man has passed the entrance of Hades. No presents to the dead, no worship of them are mentioned. The grave-hill is nothing but a place of honour, which preserves his memory for the later generation. The old burial customs are preserved, but they are not understood. The belief in Hades and his being- and powerless shadows does not belong to the Minoer, but comes from the Greeks. It fits excellently a wandering people, who could not bring their dead home, ans still less dedicate them any worship. The worship of the tomb encounters difficulties in a people, which undertakes war expeditions into foreign territories" Thus M.P. Nilsson describes the ghist of the question.

Only a people, who has lost its ethic and religious foundations, can arrive at such a revaluation of its conceptions of the other world. It is characteristic for the worriors'-union mentality of the peoples' migration age, with Homer just as with the Edda Walhall-Wodanismus, where the kings singers make Odin throw ~~into the ninth underworld the~~ ~~old, good enveloping Mother, the Hel~~ the old, good all-enveloping Mother Hel, into the ninth underworld, a wretched Hades, the place of the sick and "straw"-dead, i.e. those who have died of age or of illness in their beds, and were considered as unfit for the warriors-drink-hall.

It is the curse of the foreceful right, that makes men lose the binding link with the inner voice, with the "good spi-

liberation assurance, nor of the old worship of ancesters, the

rits". The "I" of this man is "the will for power", desastrously disengaged from the higher I, the Self, as organ for the experience of the divine order and right and what is not right. Such is the case also with the heritage of a world conception of the king of hosts and worriors' union mentality, as that of the King Kreon of Thebe, the personification of the manly totalitarian power and state- right. He has forbidden ~~thexfxxxxxx~~ under pain of death the funeral of Polyneikes, who had fallen in the brother's fight against Thebe, and let him be thrown on the field to be devoured by dogs and birds. In vain Antigone appealed to her sister Ismene to suffer and to fight together with her (ει ξυμπονήσεις καί ξυνεργάσει σκοπει ~~xxxthxx~~ in order that Polyneikes may receive the consacration of death, he on whom the curse of the Oidipus-family had come in fulfilment. Ismene refuses to be disobedient "against the orders and the will of the tyrant - to die in disgrace".

> Clearly my feeling tells me: the fight with men is not for women, and as we are dominated by others, higher ones, it is due to us to give in to the alien opinion - even if it hurt still deeper. No, I will ask the dead for forgiveness, as brutal power forces me to undercast myself the one who reigns,

Thus Antigpne must go alone, and execute a higher duty, a higher order, the consecration of the dead in favour of her unfortunate brother. The guard catches ~~xxx~~ "the criminal woman" during the sacrifice to the dead, and drags her in front of Kreon, who accuses her of having "violated the law". Antigone refuses to recognize this law. It is not of divine origin. This order is only temporary , and could not break the divine, unwritten, involnurable order of things.(ἀγραπτα κἀσφαλῆ θεῶν νόμιμα)
This nomina (customs, morals, habits) are not from to day, no they are eternal and no man knows their origin.

She did not want to incur the righteous curse of the gods on account of the arrogance of a man. The right-of-death was equal for both brothers. Finally she asks Kreon, whether this his opinion "is also sacred there below".(Τίς οἶδεν εἰ κάτω 'στίν εὐαγῆ τάδε)

Kreon: "Never the enemy becomes our friend, not even in death".
οὔτοι ποθ᾽ οὑχθρός οὐδ ὅταν θανῆ, φίλος

Abntigone:"I am not here to hate, but love"
οὔτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.

Kreon: "Then die and love your dead, if this love calls you so strongly. Where I stand no woman dominates."
Κάτω νυν ἐλθοῦσ, ει φιλητεον, φίλει,
κείνους ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή.

Here the woman speaks, as the bearer of an ancient pious tradition of the sacredness of death and of the earth, which roots in the belief of the unification in the other world, the belief in rebirth and the community of the living and the dead. Something of this must have been known to Sophocles or must have become known to him, as a seeing poet. Kreon lets Antigone be buried alive in the tombhouse τυμβος There she could celebrated her wedding.
Antigone : "Oh chamber of dead, wedding-room, though abode enclosing me eternally"
Her only consolation is that she will be united with her father, mother and brothers, in the dusky kingdom of Phersephassas. Otherwise ther is no consolation for her, no help and protection from the deities .θεοι προγενεῖς) , because whe "did a pious action in awe".
The choir declares to this only:

> We should act piously. But in whose hand the power is concentrated, in his will the right stands firm.

She did not want to incur the righteous curse of the gods on account

The one who has the kratos, the power, the domination, he cannot be wrong: his will is law, and one must bow to it, means the choir. In his last dispute with the father Haimon says to Kreon: "the state is not the arbitrariness of an individual"

Thus Haimon follows his bride to the tomb- and wedding-house to a chosen death. The warning advice of the Seer Tereisisas, Kreon rejected, thinking it to be a deceipt payed for by the Mantiker-guild, to be bought for "gold from India"
Too late Kreon recognizes that the highest in life is the preservation of the laws of ancient origin and undisplaceable.

We look in vain here for the consoling end of the tragedy of Helgi the killer of Hunding and Sigrun: "That was the belief in olden times, that men were reborn. -- It is said about Helgi and Sigrun that they had been reborn: he was then called Helgi Haddingen-Heroe; but she Kara Halfdans daughter, as was sung in the Kara songs".

We must understand here one thing clearly, that the deepest tragedy of that manly will for kratos, power, force, desire for power and forceful domination, since the ages of the Eurasian migration, the king of host ages, is the tragedy of the severance of the connection between this and the other world.

The matriarchal worship of the prime religion period.

If we look at this matriarchal prime-religious period of the homo sapiens diluvialis eurasianus, we find that in this older, oldest period of the human high-religion there does not exist a male institution of worship in the sense of the later developped people's and state's priesterhood.

We do not possess a common Indoeuropean word, which denominates the priest, or the male priesterhood. The hotri of the Rigveda is of a younger date, and is only spread in the Indo-Iranian sphere. We have only a single pre-Indo-Germanic word, and that is feminine, and denotes a female institution of worship. It is the word which forms the axe of the Indogermanic polarity: old Indian dhisána - old high German idisi - old Nordic dísir. Those are the "Mothers".

Exactly the same result yield the Altaic languages. Also there there is only a single word in common, which thus can belong to an older or the oldest stage. It is the common Mongolic denomination udugan for the Schamanin, which appears with the Mongoles, Jakutes, transbaikal Tunguses. According to Bogoras the Tschuktsches declare that women need no special preparation for the Schaman-offices: they are from nature born Schamanes. 178) The investigations made by Troschtschanskij and Nioradze 179) have shown, that the family-Schamane-hood is older than the later professional Schamane-hood. The family Schamane-hood is again the sphere of the woman. ~~178)~~ It is closely connected with the family. Nioradze underlines also that with the Kamtschadales, the Jakutes, the Samojedes, the Tschiktsch and other peoples, the women are more acquainted with the religious rites than the men. To this day they are with these peoples, the guardians of the home sanctuaries and the magic drums. They stand in closer contact with each member of the household and are more sensitive, which enables them to foresee all dangers which menace the household, and are able to steer it off.

Family Schamane-hood is the womens sphere.

The younger proffessional Schamane-hood is the men's sphere, separated from the family. The female priority of the Schamane-hood expresses itself therein that these male professional Schamanes wear hair and dresses in the women fashion: plaits, women robes, with round metal plates on the breast flap, symbolising womens' breasts etc. This a typical show-mark of the age of change, where

Rigveda is of a younger date, and is only spread in the Indo-Ira-

the new male institution of worship, in order to be or to appear specially effective, employs the female dresses, that is uses the outer appearance of the institution of worship established in the popular belief. Thus Tacitus mentionens (Germ. 43) of the Naharravales, which together with the above named Hariers belong to the Alpine Ligurians, that they had an *antiquae religionis lucus*, a grove of worship of the old religion, presided "by a priest in woman's attires" (*muliebri ornatu*) Whether this professional Schamane still recited the *carmina antiqua* has not been mentioned by Tacitus.

A confirmation of the spiritually historical continuation of the prime religion and of its matriarchal worship, offers the Soviet-Russian excavations in Siberia, where in Ust Ude (Grave 3) has been discovered the *neolitic funeral of a female Schamane*, who displayed the traditional headwear with the middle Nephrit-ring, which encercles the **hood**. On her breast she had the stone ornaments of the pinafore-hide, which was also decorated with two human figures made out of mammuth ivory, etc. 180) The Aeneolith people of the Baikal zone wore the same attire as today's Ewenki (Tunguses) With regard to their symbolics of worship, one can say that the deity figures with pointed heads of the Ewenki, are alreday to be found in the pre-historical rock engravings of Siberia. There is a vestige of them still in the traditions of Mahābhārata (Book 12), in the dying memory of the *Śveta dvipa*, the "White-land" high in the North, where Narayana was not worshipped with Vedic and other sacrifices, neither with mortifications, but with spiritual worship and loving renunciation. White, blissful being live there: their direction of prayer is towards the North and East. Also *Rudolf* Otto 181) says that the Mahābhārata -repport " inspite of being quite enveloped in later speculations, - still shows very ancient marks, and allows to see the prime-original divine type.",

The graves from the young Stone-Age of the Baikal region are according to the investigations made by *Roginskij* and *Debets* closely related to the early Stone-Age skulls of the Trans-Baikalia and with the modern Tunguse-sculls of the Baikal zone. The Baikal type is very close to the "Ural" type of Bunak and the Eskimo-type, which are correctly called the special types of the "Palaeo-Siberian" race, of which the North-American Eskimos form a special variety. The conformity of these Neolitic "Baikal-sculls" with the modern Ewenki was confirmed by the Roginski Expedition (1927) of the Anthropological Institute of the First Moscow State University and the Central Museum for Ethnology. According to Roginski this "Baikal group" is autochtone, and has been formed in the wide region of the wood-girdle of Siberia.

The Neolitic Baikal civilization on its part, has its roots in a spiritually historical continuation of the West Siberian sphere. As the Russian excavation have further shown 182) the Anthropologic material which has been found in the Altai and Minussinsk (the s.c.Afanas'evo civilization)about 2.000 B.C) is distinctly *europoid* and closely related to the young Palaeolithic *Cromagnontype* of Western Europe, without the Mongoloide mixture. And as *all* Afanas'evo-sculls belong to this type, it is considered, that this type corresponds to that of the old population of Western Siberia. *The racial continuity* is thus stated for Western Siberia. It is the same Aurignac-Cromagnon race of Malta, which was living there still during the Neolithicum.

It becomes clear now, why the oblation figures of the "mothers" of the Germanic-Celtic sphere, as the bust of the Matron of Trier (Ill. 28) of the statue in full size of Rouen (Ill. 29) represent the child or the pair of children of humans in the womb of the "mother", under her guard. We find the same representation with the primitive Neolithic Tonidoles of Jettbölle (Jomala sn., Åland)

according to the investigations made by Roginskij and Debets clo-

The population of the Stone-Age of Åland, comes from the East Swedish settlers of Uppland. Schnurkeramics and boat-axe culture underlines further the importance of the islands, as a link between the Nordic and the Kammkeramic, North-Eurasian civilization sphere. The "mother" idols of Jettböle have the °o (separated original form of 8), in the sign of the tomb- and mother house □, on the lap, just as the matrons on the Rhein still have it 2000 years later (Ill. 30, comp. ill. 31the matron-statuette of Bonn), and as it appears on the pre historic rock paintings of the caves of worship in India (Ill. 12) or in the rock drawings of Aja Bai at the Baikal Lake (Ill. 13).

That pair of human children wears already the Siberian Schamane on her attire in the Neolithic age, as the excavation of the grave at Ust Ude showed. It is the same representation, as is found on the statuettes of the Stara Baba, the "old mother" of Siberia, whose description we owe to the European travellers since the end of the Middle Ages. Such a Stara Baba, with a child standing on her lap, is reproduced by J. Aspelìn as derived from a grave in Perm from the Iron-Age. (Ill. 32a). 183) The Stara Baba wears the pointed hood (hood-cape), as has been worn already by the oblation figures of the Stara Baba, in the huts of the Aurignac-hunters of Malta (Gouv. Irkutsk, West. Siberia), 2.000 years ago (Ill. 32b). In front on her cape is the chain of life 8, as the Germanic "mothers" from the Rhain have it o-o-o on their cap (Ill. 28).

When the modern investigator would like to visualize the religious stage of this matriarchal prime Schamane civilization, and for this reconstruction choses a method of investagation, the path of comparisons of the religious traditions of based on recent primitives or original populations, then he will have to go back, once more, to the Eskimos, to whom the Mother of God with the child was already known as a Neolithic idol ("Madonna of Okvik" Punuk Islands). The "Okvik-Madonna" with the female child on her lap, is according to Froelich Rainey the oldest representation of the Pinga, the Great Mother of the Skimo. 184)

Of the living Eskimo-tribes the inland Caribou or reindeer Eskimos are those in possession of a distinct Archaic civilization. The Schamane-culture, still alive between this tribe, shows a spiritual hight, which stands much above the stage of decay of the coast Eskimos. The Caribou-Eskimos have still the female Seer of prophetess. As the Seer of the Caribou-Eskimo's Igjugarjug of Hikuligjuaq tells Knud Rasmussen : formerly everything was different. Then the Angatkuk was no magician, scoundrel and sly merchant, as with the "Salt-water Eskimos". Quite other things were looked for,- the attainment of wisdom. Upon Rasmussen's question: " where and how wisdom could be attained", answers Ingjugarjuk:" All true wisdom one can find but away from men, in the great loneliness, and it can be obtained only through suffering. Privations and sufferings are the only ones who can open man's mind for that, what is hidden to others. -- One does not become the conjurer of spirits, because one wills it, but because certain mystic forces in the universe make one understand, that one has been chosen; -- I have gone into the great darkness: I have been still in the great darkness" 185)

This Rasmussen experienced also during the good-bye festival which the reindeer Eskimos held for him, as a ceremony of prayer for his happy return home. At this occasion the female spirit conjurer Kinalik, the daughter-in-law of Igjugarjuk, fell into trance in order to call upon her aid-spirit to ask the Universal Spirit* for advice and help for Rasmussen's journey. Rasmussen describes her as

* Sila

back, once more, to the Eskimos, to whom the Mother of God with
the child was already known as a Neolithic idol ("Madonna of Okvik"

a young, very intelligent woman, kind, clean, confidence inspiring and communative. The event of the "sinking into Sila" is characterized by an elevation, which stands much above the convulsions-Schamanism, denounced by Igjugarjuk. Rasmussen describes the scene as follows: "All song seased, the magician remained alone with firmly closed eyes standing in the middle of the place. She did not say any magic forms, but from time to time her face was convulsed in pain and she trembled all over her body. That was her way "of looking inwardly", into the secrets of the next day. All forces had to be concentrated, and all thoughts brought to the one object: to think of something good for the one who was about to go away". "When Kinalik's will and thought had reached its utmost point, I was asked to go outside of the tent and to stand on a place in the snow, where there were no footsteps. There I had to stand until I was called back. On this clean and unsodden spot I should stand in front of Sila, silently and with eyes humbly sunk and wish that the sky, the weather and all forces of nature should have mercy upon me".

"When I had stood thus for a while outside, I was called back. Kinalik had regained her ordinary expression of face and looked joyous and shining. She told me that the Great Spirit had listened to her, and all dangers would be kept out of my path; each time we would need meat, we would be successful in hunting. This prophesy was acclaimed by all with joy and approval." -- "We received a lively impression that these people in their simple and innocent way had done all they knew to call their blessings upon us. I believed them on their word and gave beautiful pearls as oblation". 186)

Wilhelm Schmidt declares in the III book of his "Origin of the God-idea", the "sinking into herself of the reindeer Eskimos female Seer, as a real and true prayer to Sila, the Highest Being", - which cannot be spoken in words, but which must be performed in the innermost of the soul in intensest painful concentration of the soul and in the highest fervour of the hearth". By way of finishing the catholic scientist says: "But one is not quite sure whether in the words, "I believed them on their word", there is not a slight compassionate irony, and one knows nothing about it, whether the "cultivated person" Rasmussen, when he stood there, upon the suggestion of the Eskimos, in the deep loneliness of the night, in the unsodden snow, under the shining polar sky, had really followed the invitation of the "uncivilized" prophetess, and had joined his prayer to hers. Only thus he could have felt the whole greatness in simplicity, and the full profound beauty of this scene". 187)

The prayer in the spirit, of the Schamane Kinalik, to the Universal Spirit Sila, takes us once more to the grave of her ancient predecessor of Ust Ude in Siberia, back to the Archaelogic, linguistic, religious-historical assertion, that in the Altai as in the Indo-Europian sphere the prophetess, the priestess, is the oldest Eurasian institution of worship.

cannot be spoken in words, but which must be performed in the inner-

The mothers' institution, early or fore Neolitic.

The Caribou-Eskomos lived during the last century still to a great extent in conditions corresponding to the young Stone-Age and partly even to the old Stone-Age. Their prophetess-institution must thus also be of the young Stone-Age origin. We must assume the same of the original Indo-European prophetess-institution. The dhiśanas - idisi-disir-, the mātaras-, matres-matronae- institutions must be of the early Neolitic period, as it was already known to the Indo-Aryans of the young Stone-Age, and if it it isn't down right of the fore-Neolithic time, which would be the most probable, but cannot be further discussed in the frame of this work.

The Kāfirs and the Neolithic dhisána worship.

It has been made possible by the providence that we were able to meet at the end of the former century, a tribe of the original-Indo-Germanic inmigrants of the young Stone-Age. It is the Kāfirs, the "unbelievers", as they are called by the Afghan (Islamic) population in whose midst they live. The Kafirs, who live in the North-Western corner of India, in the Hindukush, in the Northern valleys of the lower course of the Chitral and Kabul rivers, are the rests of the retiring original Indo-Germanic inmigration people of the younger Stone-Age, possessing a predominantly Neolithic civilization. We are indebted to Georg Scott Robertson 188) for the closer acquaintance with these people before it was too late, and before it was forced to go over to the Islam under the pressure of the Afghanians. The civilization of themKafirs, was as said of the young Stone-Age period, and in certain elements ~~xxxx~~ as for example the using of stones for cooking, still belonged to the old Stone-Age.

According to the investigations made by Robertson and Georg von Morgenstier, the Kāfirs are to a great extent, still fair-haired and blue eyed, over 1,70 in length, and are peasants . Dressed in old Norvegian or Swedish attire, they would fit completely into the Scandinavian peoples'frame. Of their religion can be mentioned briefly that its main part is the worship of the Highest Being. Imrå and of Dizane. The shrine of Dizane in Kamdesh (Bashgul Valley), is a typical Alpine framework house in several stories of one room each, in the shape of a framework turret. In a quite new light and much more truthworthy appears not Tacitus'description with regard to the family and district priestresses of Germania: " that they execute their offices"according to old traditions," "old customs" (vetere apud Germanos more Hist.4,65), and that the prophetesses (fatidicae) - as Veleda in the Brukterer-land - live in a turret (ipsa edita in turre)

Characteristic for the continuity of a young Stone-Age dhisána-idisi-disir-worship is the fact, that the New-Year ceremony Giché at the"turret" of the Dizane 189) consists in a pilgrimage of men and women holding torches, who pray for the children-blessing in the coming year. It is the real Indo-Germanic modranecht "mother-night", the pre ancient prayer sacrifice to heaven and earth, the dhisane, the ancester sacrifice, in the form of the prayer for the rebirth of the departed.

The Dizane appears in the mythical tradition of the Kāfirs, also as the goddess in the tree, just as the Mother Goddess of Mohenjodaro (Ill. 19b).

Imrå - Yamarajan

The name of the Highest Being Imrå is, according to W. Wüst, linguistically and actually itentical with the old Vedic Yamárajan, the lord of the dead, as the name also appears

fair-haired and blue eyed, over 1,70 in length, and are pea-

~~xmxâx~~ in RV X,16,9 as a composition Yamárajñah. Yama is as Wüst correctly explains the "personified activity of the old Indo-Aryan verbs i, yá "go, run", the "course of the sun, the aspect o the setting sun deity". 190) (See H.U. p.94ff). In the Rigveda t dition, Yama is the deified Urahn, "the lord of the settlers" (vís "our father" (X,135,1). Thus he is also preserved in the worship and popular belief of those settlers of the Hindukush, remainders o the Indo-Germanic migration of the younger Stone-Age.

The meaning of the old "mother" Institution: the spiritual worship matriarcality.

In the reduced frame of the present work, I can give a summary of the meaning of the old matriarchal institutio of worship, ~~xmx~~ of the ancient times, but in the form of head-words. At the beginning it is aquestion of the famil Schamanr-hood, the "mothers" as prophetesses and as guardians of the "sacred" the numinose. They are those who possess by nature the sanctum aliquid et providum, the "ho and prophetic", They are the mediums mediae, the intermediates between heaven and earth, between this and the othe world, the living and the dead and the departed and returni The give to the living the "blessed advice", which comes from the other world, from the spirits of the departed. On this is mainly based the natural right, the immanent knowledge about right and wrong, good and bad: it is a transcendental consciousness of justice. The matriarchal worship of the ancient times is spiritual: it is a medium (?) foresight.

The sinking inwards: the origin of Yoga.

To this belongs the "inwards sinking", the meditatio up to trance, the "going into the great darkness", "having been still in the great darkness", - as Igjugarjug said to Knud Rasmussen. Here is the origin~~a~~ of Yoga. And the yogi who live in the caves of Himalaya, have externally seen, re mained in the same living conditions of the Stone-Age and the old Stone-Age period, as the "mothers" of Abri de Lauss in Dordogne.

The prophetess remains in the cave, Hyndla not otherwise than Sibulla. This is of the old Stone-Age period, and belongs to the age of the cave worship of the Aurignacia and Magdalenia, as Abri de Laussel, Dordogne. In the young Stone-Age agricultural civilization period she lives on the mountain, in the "castle", the "turret",

As the common tradition of the Megalith religion of the Occident shows, the three "mothers" are closely related with the graves of the generations, the home soil, the family soil. The "mothers" and thegraves are the base of the tradition.

Immortality and belief in rebirth.

Here lie the roots of the ancester worship, as an ancient Indo-Euro living relationship between the living and the dead, these who are here and the departed, the born ones and those to be reborn, the unborn, the coming and going. "the coming they call the going, the going they call the coming (again)",- "The living wanders with the power of the dead; the immortal is of the same womb as the mortals" (yé arváñcas táñ u páraca āhur yé párañcas táñ u arváca āhuh / -- jivó mritásya carati svadhabir ámartyo mártyanā sáyonih// I,164,19,30). "These two go always from each other in different directions. When one sees the one, one does not see the other" (38 -- mártyo mártyenā sáyonih /tá sásva tā vishūcīnā viyántā ny ànyám cikyúr ná nī cikyur anyám.)

Or as is said in the old Fries-Saxanian peasant oath formula in Groningen: " I swear, that I will hold this expiation, for the born and unborn, so far the sun rises and sets", or "we swear an old ancient feud for the living and the dead, the born and the unborn" (dat sweer ik, dat ik deze zoen houden zal en

.gin of Yoga.
Knud Rasmussen. Here is the origina of Yoga. And the yogi

doen houden zal, voor den geboiren ende voor den ongeboiren, also verre die sonne op en toe gaet" --; "wi zweren een oilde oirvede v voir den levendigen ende den doeden, voir den gebairen en voir ongebairen"). 191)
In this connection it should be further remembered that the peasant oath is delivered with the sunk left hand and the raised right hand (comp. p. 21) , the solar symbolism of the kathodos and anodos , as we know it from the rock picture period (comp. ill. 3). The Dutch language has preserved this connection: mnl. ahd. slinc "left", mnl.nnl.mnd. slinken "smaller, become less, decrease" and right recht(s) of idg. verb reg - "reach", "streighten out", got. uf-rakjan "streching out, streching up". The left hand is the hand of the decreasing light, the lowered hand, and the right hand is the hand which reaches up the light, the hand of the rising light. That is why the right hand, the raised hand should take the oath with "mit ufgerachten leiblichen fingern gein der Sonnen", i.e. the rising sun, as is said in an original document of 1392 (Grimm. D.R.A.II 545) - or with the left hand: at sól inni sudrollo "at the sun sinking in the South" , as the old formula says in Atlakvida 30. The judgment is made at the "bi uppgang der sonnen, bet dat se wedder dal geit" (at the beginning of the sun, until she goes downwards again. Grimm D.R.A.II,439).

The dead are thus "the unborn", as Rigveda also calles them "the coming". They are the guardians of the right, the watchers over good and bad of the living, as Hesiod relates it of the "golden generation" of the antiquity.

The Friese-Groning enmity oath formula belongs also to "the xxx belief from olden times" (trúa í forneskio), when people believed "that men were reborn", xxx which belonged to the period before the king of hostsxxxxxxx,of the Germanic migration times. It is the same tradition, as is also contained in the Rigveda, in the Agni-religion, the religion of heaven and earth dyāvāprthivī the rtávari, which possess the divine order. Of these two dhisane and the Son of Heaven and of Earth, Agni-Sūrya it is said (I,160,1):

Té hí dyāvāprithivī viscásambhuva ritāvarī rájaso dhārayátkavī/ sujánmani dhisáne antár īyate devó devī dhármanā sūryah súah//	The two here, Dyaus and Prthivī, the bestowers of wellfare to all, the keepers of the divine order, who bear the seer of the airspace (Agni). Between both divine powers (dhisanas), creators of beautiful generations, wanders the the luminous God Surya according to the law.

With this religious step the belief is connected that whoever follows the path of rta, remains in the divine order, is rtaya, worshipping the two Dhisanas, he will be reborn (VI,70,3)

yó vām rijáve krámanāya rodasi márto dadāsa dhishane sá sādhati/ prá pra- jábhir jayate dhármanas pári yuvóh siktā víshurūpāni sávratā //	The mortal who worships you oh both worlds, for his right conduct, he is successful. He will be further born through descendents in a line.

It is said of those living in the divine order, and who stir the ancient Agni-xxxxxf fire sacrifice, - an ancient, probably young Palaeolitic worship (V,15,2):

riténa ritám dharúnam dhārayanta yajñásya saké paramé vyòman/divó	by the divine order (action) they received the order by the help of the sacrifice in the highest heaven:

before the king of hostsxxxxxxx,of the Germanic migration times.
It is the same tradition, as is also contained in the Rigveda,

dhárman dharúne sedúsho nríñ	to go through born to the
jātáir ájātān abhí yé nanakshúh//	unborn, who sit at the heavens firm support.

(By rta they have supported the supporting rta, near (by) the powerful (performer) of sacrifice, in highest heaven; the men who sit on the supporting support of the sky, and who with born attained to the unborn. Transl. H. Oldenberg)

Dhárma, vratá and rta attributes of Agni.

H. Oldenberg sees in them, who sit at the upholding support of heaven, and who go through the born to the unborn, "the forefathers who have established the universal laws, the Áńgiras. 192), "established order, usage, institution, custom, prescription Dhárma rule" and the vratá (will, command, law, ordinance, service, obedience; regular sphere of function; operation, action, doings, conduct, manner; religious rite, service, duty; vow, rule, holy work) 193) are employed as synonyms or attributes of rta, and attributes of Agni (see Prol.II.chap.3).

The one who leaves this dhárma, this vratá of rta, is no more a rtaya, rtavan, "Guardian of rta" (VIII, 23,9), is no more "of the kind (sort)". He has become anrta "degenerated".

This has been the tragedy of the Indo-European, Indo-German peoples' migration. This problem becomes first quite clear to us when we follow up the rta backward towards the North, to the point where the last migration, the Germanic one, started from the ancient mother soil.

The old Indian rtám "sacred order", rtah "fitting", rtíh "kind, way", Awestic ərəta, old Pers. arta "law, right", Arm. ardar "just" 194) is not considered to be related to the Germanic word Art, which we find in old Nordic as ein-ardr "simple, sincere", ein-ordr "reliability". In the middle German art has the meaning of "innate nature, quality, characteristic, species", "descent, origin", related in the root with the Lat. ortus "origin, extraction", Aslav. rodu "birth, generation", roditi, rozda "give birth", Aind. ardh, rdhyati "thrive", Mhd. arten "to thrive". It is the same word as Mhd. art "ploughed land", Ags. earp, ierp "ploughed earth, income", Anord. ord "harvest, income". Related to it is the As. ard "domicile", Ags. eard "abode, home", which belong to the Germ. arjan "to plough", Idg. root ar, Got. arjan, Anord. erja, Swed. ärja, Ags. erian, Ahd. erren, Lat. arare "plough", arvum "corn field", Gr. ἀρόω, Aslav. orja, Lit. ariu, Air. airim, "plough" and arbe "corn". Falk and Torp have pointed out that his word in this meaning, does not exist in Indian and Persian. 195)

The fields of the mother country and the kind (sort)

The same connection with regard to the meaning exists in the Germanic sphere around the word odil, odal, which the Annales Brunwilarenses (Ill.33) give as an explanation for the old North Eurasian symbol 8. As Falk and Torp explain with regard to the Norw. odel "family's right of possession to the land and soil", Anord. odal "possessions, mother country, father-land, land property, right of sale", "in the Peet. Anord. word odal "psyche, nature, being", adal, edli and derivations to these forms, the original meaning lies hidden. Out of this developed later the meaning "generation", "origin" (as in the Anord. edli and adel), and from these again "mother land". With regard to the Ahd. odil, uodil, uodal, in connection with - heim, also heim-odil, heim-uot(e), heim-ot(e), Got. heim-opli, Anord. odal, we have here to do with a root-word od-, oð, oþ, with il and al-suffix, which go back to the ancient original meaning of these North Eurasian symbols 8, 8, S, as they are still preserved in the old Nordic kenning for "breast", odborg (Harmsol) as the seat for animation (soul), of feelings and sensations. The breast as odborg is thus the seat of odr, which according to

the meaning of "innate nature, quality, characteristic, species", "descent, origin", related in the root with the Lat. ortus

Gylf.9 Vsp.17/18 is bestowed by Odinn, the od-bestower, in the trinity Odinn-Honir-Lodurr, to the first pair of men in the form of animation (soul). It should be taken into consideration that Odinn-Wuotan originally did not denote the God of Heaven and the Universal Father, but was an appelativum of the Son of Heaven in the thirs átt, the third or winterly part of his yearly course as Ullr, the conductor of the souls, at Christmas-time, to rebirth. This conductor of the souls of the Christmas nights, the poets and singers of the new belief incited by the kings of hosts, placed as the God of the dead worriors, instead of of the old Indo-European God of the Heavens.

For the continious handing down of odr in the Nordic-dialectic treasure of words, Alf Torp gives a valuable hint 196): new Nord. od,ó "hidsig, Vild,Gal", óda,óa "arderous" ódem "arderous", Swed. dial. ó, od(er), oden "arderous", ód(n) "urstyrlig anfald av hidsighet, raseri, lyst", Anord. od-vidri " voldsomt uver", Faer. ódn, oda, oa (f) "ardour, saed, sperma" the same oa in Sunnhorland, Hardanger, Ryfylke. The word comes from the Germ. woda-,Got.wóds, Ags. wód, Ahd. wuot "rage", in the narrowed meaning of an angry excitement. The origind meaning of the odr bestowing God, Anord. Odinn, Aswed. Opin, Ahd. Wuotan, Ags. Wóden, Langob. Wódan (= Wodana) is not that of the raging, wild storm and war god, but of the God, who bestows the "divine power", the "animation", the "life giving virility", just as the Alaska Eskimo-tradition preserved the "power of the Lord" as the meaning of the 8,8 symbol (Text ill. 26, I,23-27, 30-36; 26 II, 21-22 Prol II) as the spiritual inheritance of the Thule civilization.
to

To the older, higher meaning also points the relations of Odin to ~~the~~ poetry and the poetic animation, enthousiasm, which has been preserved in the Eddic myth, and shows Odin as lord of the "drink which sets the spirit in motion", the "source of life's virility" ódraerir (Háv.107,140) 197). The Anord. odr "poetry", Ags. wop "song, sound" belongs as Air. faith "poet", Lat. vates,-is, "Fortune teller, seer", to the same Idg. root uat "tobe spiritually moved", as Aind. apivátati "understand, ", api-vatayati "stimulates spiritually, makes understand", Av. aipi-vat "be informed" 198)

If ódr is animation, life's ardour, the sead, sperma, as the chain of life of the generations, the families, then the old Nordic odal, Old Germ. odil "the animated earth", i.e.is the family soil animated by the souls of the ancesters, as it appears still in the old Fries land regulations round about 1200. Old Fires. oedhel, othol, ethel, edel denotes the spot of earth inherited from the grandparents, great grandparents, ancesters etc. These grandparents ancesters etc. are also named ethla, edela, edila,edel. 199), as the family earth, in which they are inherited.

If in the Ahd. uodal,uodil,odil, Afri. ethel,edel,Ags. ēdel, Anord. odal etc. the meaning of the word ~~ix~~ "origin" is the oldest, then there could exist a relationship with the Onomatopoietic basis of the Ir. aite "foster-father", Lat. atta, Gr. ἄττα "little father" Abg. otici, Alb. at, but Aind. atta "mother", older sister", atti "older sister", which would point to motherly rights connections. 200). The family earth is Mother Earth, the original ancestress, the Ahd. uota, "grandmother, ancestress" of the Ahd. heim-uoti,heimuot(e), heim-oti, heim-odil "family soil" as the ancesters' inheritance, family earth, the "mother country" "Heimat", as the inherited farm is still called in the Alem. dialect. 201)

Also in the Anglo-Saxon and old Nordic this connection is preserved, as between Anord. odal, and odlí, edli: odlom godr "of good birth", "sort" (Sigurdarkvida in skamma 70) = aedelum god (Beowulf 1870); nafn ok odil "Name and family, origin" (Harb. 9) comp.Lokas 43 odil aettak, odli ok settr(abode, domicile) or Ingunar-Frey.

rility" ódraerir (Háv.107,140) 197). The Anord. odr "poetry",

It is the mother-soil, the inherited farm of the generations as Mother Earth, which determines the "kind" of the man.

The signs of the spiritual- and psychic changes of the Indo-European peoples' migration period.

The separation from an ancient, divine order of the generations of the mother-soil, the outward and inner separation from the graves of this mother-soil, the loss of the connection with the spirits of the departed, these who come again, through the separation from the medium "mother"- worship institution, those are the symptoms of the spiritual and psychic changes during the Indo-European peoples migration period. As a consequence this means: the loss of ~~xxx~~ transcendency and the descent from a methaphysic and ethic hight of the old religion to an anthropomorphisized new family and state deities religion; it further means the loss of the immanent consciousness of justice and right, of the natural right, in which place comes the forceful state right, with at first more or less strong influences from the old sacred "traditional right", until also this disappeared.

The loss of transcendency is expressed in the loss of the belief in rebirth and in the degrading of the conception of the other world, of the kingdom of the souls, to a hopeless conception of the underworld, be it Hades or the Eddic hell, which is thrown by Odin into the 9th underworld, as a place for those " dead of illness and on the matress", those who died of illness or of age, and who were not good anough for the Valhall.

This is characteristic for the mentality of the worriors-union and their "degeneration".

The mentioned changes and symptoms of spiritual descent, are specially marked in those tribes of the migration, who had to go a longer way, in time and space, until they reached the new land in which they stayed as settlers, and who came not as colonizers to the new country, but as conquerers and subjugaters of a settled population. As example can serve in the Homerian religion, not the religion of the colonial men, but of the lords, worriors, conquerors, adventurers" (M.P.Nilsson). The first waves of this Achäic inmigration and of these conquerors, the chariot driving castle peasants of Mukene and Tiryn, are completely absorbed from

XMinoic

the point of view of cult, by X the religion of the subjugated and partly completely destroyed Crete. This religion is the Western matriarc-worship proffessing Megalith religion, the kingdom of the "mothers", a kingdom of peace in the highest stage of civilization. The later kings of the hosts and castle sovereigns, as well as the warrior nobility, the lords of Ionia and fighters for Troja, are completely detached from this last connection with the religion of the ancesters, the "old times". The matriarchal worship has disappeared. Mythically displaced the "mothers" act still as the fate bearers in an indefinite space, as the Moiren in the times of Homer over Zaus. Lost is the belief in rebirth, and the old pious sacramental tradition of the "mothers" tending their offices at the Megalith graves. The Minoic religion of the "mother country" (μητρίς), Crete knew the isle of the blessed, the Elysium of the Megalith religion, as we meet it in the old Irish legend of the fir síde, the hill-tomb-chamber people, the Tuatha Dé Danann, whilst the new "father-land"(πατρίς) of the Greek inmigrants and conquerors, only knew the disconsolate Homeric Hades The worship of the dead and the ancesters has ceased or can be only found in its exteriour meaningless shape, as the erection of the grave hill by way of memory. The burning of the presents on the death pyre is just a spectacle, as at Hektor's fire funeral, about which Andromache says that it will be of great fame with the

in which they stayed as settlers, and who came not as colonizers
to the new country, but as conquerers and subjugaters of a settled

men of Troja.(X 510ff). Great festivities were celebrated and a great meal to the honour of the dead arranged. All this has for Homer no religious meaning, but is only a display of property, and an exhibition for the fame of the deceased, just as the hill grave is erected for his fame. (M.P. Nilsson) : says "Hades suits perfectly for a wandering people, who very often were not able to bring their dead home, and still less could dedicate them worship". 202), by this sentence he characterises the worrior union mentality of the king of hosts and peoples' migration stage.

The ancester worship disappeared finally during this police religion. It still lingers in the heroe worship, as the main feature of the worrior union's mentality. In Rome no Homerian king of hosts poetry has eliminated ordeadened the popular belief. The tradition here lets the di parentes, the deified ancesters of the Roman gentes, watch over the execution of the laws, which bear upon the family circle, the gens. These ancester spirits remain also after death in closest relation with the living gens, and watch over the good and bad befalling their family members. But the "sacerdos civitatis vel ipse pater familiae privatim" had five centuries before Tacitus' Germania, put aside the matriarchal worship institution, replacing it by the exclusive patria potestas, in the public as well as in the private life of worship. The Vestalinnen are with their sacred state heath fire but a rudimentary archaismus of the ancient Indo-Germanic family worship of the fire worship (Agni), under the oversight of the pontifex maximus. In historical times, the ancester worship has become a dead formality, void of any religious meaning. The di parentes are only an antiquated tradition, and no popular belief, in spite of Cicero and Augustin.

Long ago forgotten was the time of the ancient belief of heaven and earth, when the ancesters came over the Alps into Italy and had engraved at the Southern side of the mountains, in the Val Camonica (Iseo) the Nordic rock images, for the consecration of the new family soil, the new mother-land, the following signs: the wheel of the divine order ☸, the ⚲ sign of the divine power, the life of the generations and the family soil; the swan, the soles, the figure with the raised arms etc. Only one place in Augustinus (Civ.Dei IV,36 p.186,21 D-K) conserved in Varro's Loghistoricus Curio de cultu deorum, reminds one of this higher past: "He tells that the old Romans ~~longer than~~ worshipped the gods for more than 170 years (since the foundation of the town) without the help of images, and that had they persevered in this the holy service would have remained pure" (dicit etiam antiquos Romanos plus annos centum et septuaginta deos sine simulacro coluisse, quod si adhuc inquit mansisset, castius dii observarentur).

Varro counts this old religion of the ancesters to the naturalis theologia, the natural religion, which as a religion of philosophers is based upon the realization of nature and the universe. After this naturalis theilogia God (Deus) is the animus mundi, the world being composed of the parts, "heaven and earth" (adiungit mundum dividi in duas partes, coelum et terram), i.e. Jupiter and Tellus (Aug. Civ.Dei VII, 6 a.28) Thus the tradition of the Indo-European original religion from the time before the peoples migration period and the erection of the worrior union state, appears in the system of the Stoic philosophy, which passed on the natural right, the jus naturae, ius naturale, as lex naturalis, the heritage of longing of the dying antique after the lost paradise of childhood, over Augustin, to the Occident.

heaven and earth, when the ancesters came over the Alps into Italy

It is the characteristic of the states built on power, created during the peoples´migration period and its worriors´union - as in the first place was the Greece of Homer and Rome, that they deterriorate from an older and higher religious stage. An old Fries parable says: "Those who carry arms, cannot remain wise". The worriors´union mentality of the peoples´migration period, being spiritually more superficious, excludes the sinking into the deeper aspects of the psyche. The connection with the other world, with the ancesters guardian spirits and keépers of the right had ceased: the "mothers" have been deplaced by the king of hosts. So it is also done in the light of the history records of the last Indo-Germanic migration, by the Germanic king of hosts of the Goths, Filimer. According to Jordanis (Jornandes) (The wars of the Goths XXIV, 121), Filmer, Gadarich´ the Great´ son, fifth king of the Goths after the departure from Scandinavia, occupied on his march through Russia, Skythia, and expulsed from the community of the people and chased away by the army certain "magic performing women" (magas mulieres), who in the popular dialict were called Haliurunen (patrio sermone aliorunas).

The "Hel-r[illegible]es and the Megalith religion.

The name of this "magae mulieres" is probably to be read as haliurunnas, according to the old German helliruna. And the "Hellirunen" are thus originally the family and community priestesses, whose duties represented especially the worship of the dead, the consecration of the dead and the tombs, as part of the ancester worship. It would have been they who brought the winter-sun-change, ancester prayer-sacrifice to heaven and earth, at the funerals, and the "grave hills of the mother country", that ancient Indo-Germanic prayer-sacrifice of the "mother-night" for rebirth.

In the old German meanings appear the helliruna, "Helrunen" or dohot-(dot)-runa "Runes of the dead", as necromantia "magic", synanemous with dadsisas "Sisu of the dead". These dadsisas "Sisu of the dead"are mentioned in the Indiculus superstitionum et paganiarum (list over supersticious and heathen customs), at the end of Capitulare Karlimanni of 743 (Pertz 3,20):

I. de sacrilegio ad sepulchra mortuorum.
II. de sacrilegio super defunctos, id est dadsisas.

Likewise in the Pseudo-Bonifacius sermo VI, 1; sacrilegio - quemadmodum sunt sacrificia ad mortuorum corpora vel super sepulcra illorum, "Blasphamies - as sacrifices at the corpses of the dead or on their graves".

The here condemned heathen-Germanic "songs of the dead" at the grave hills, are the "Helrunen", which are also called sisu, sisu-sang, which "the heathens have learned from the devil", and which for this reason have been also called by the churchly chronic writers "devil´s songs" (Abbé Regino con Prüm, gest. 915). They seem to have been connected with ring dances, called ses-spilon "Sisu-plays", and are mentioned in the old Saxon confession: "I listened to heathen, unclean ses-spilon". 204)

The prophetess of the old Israelitic religion.

One thing is sure: the "Hel-runen" - "mothers" belong to the Megalith tomb civilization period, of the Megalith religion, as can be seen from the traditions in the West European sphere. We find it thus in the old Israelitic popular religion, as a part of the old Arabian Megalith religion, whose transmission has been illustrated in Tab. VI. In the old Israelitic religion still towers the figure of the seer and prophetess Debora, also as judge, having been suppressed in the later traditions of the conquest period and the Jahva-changed legends. The legend about Debora is connected with the tree of worship, the oak of the oracle of Sichem, and the stones of worship (Massebe) of Bethel, both elements of the old Megalith religion, which later on - after the victory of the new religion of the migration and conquist ages, the Jahvismus and his state priesthood, become hateful to

"magic", synanemous with dadsisas "Sisu of the dead". These dad-

the new God, being persecuted and destructed by the kings of Jahva upon the instigation of the priesthood. But in the time, when the new, state priesterly, wilful religion of the peoples' migration period, had not yet subjugated the popular belief with the "indiculus superstitionum et paganiarum", the King of Israel Saul, goes still to the prophetess, the medium of Endor in order to interrogate Salomo's spirit. But Saul did not listen to the "word of command of Jahve" and did not slay the people of Amalek, "men as women, boys as babes, cows as sheep, camels as donkeys", because it "came into Israel's way, when it came out of Egypt" (I Sam. 15, 1-4). For this reason Samuel predicts Saul his end. King Saul is killed in the battle against the Philisters, he is persecuted by David, who is well seen by Jahve and his priesthood.

The Jahvismus as the religion of the peoples migration period.

The history of Jahva as a typical religion of the peoples migration period has been just as little investigated and written, as the history of the old Israelitic popular religion as Megalith religion. It is a typical sign of the migration period religion, that the conducter God gives into the hands of "his" people the land of other peoples, and lets the there settled population be butchered and subjugated. Thus also Indra slays Dasyu for the Aryans. With Jahva this characteristic, of the migration period and the worriors union mentality, is raised into oriental cruelty, just as his hate and rage outbursts. The change of the Israelitic riligious history lies in the migration and conquest period: also here instead of the "Mothers of Israel" (Richter 5,7) and of the ancient natural right of the period of the prophetess, comes the "lawful" right of the supposed stone tables, which Moses received from Jahve. But also here, as in the Occident, the authority of the ancient popular worship institution is still so strong within the people, that the new priesthood of Jahva must make use of them, in order to be believed by the people. The book of laws Deuteronium, which it is pretended had been found by the priest Hilkia, during a reparation of Jahva's Temple in the year 621 B.C., must be proved legitime as Tora Moses by a prophetess Hulda in front of the King Josia, as big issues were at stake. The application of the new reform in the worship had to be safeguarded, the old religion persecuted, her Megalith- worship places destroyed, and the stones of worship (Masseben) and columns of worship (Ascheren) overgiven under menace of heavy penalty of Jahve's anger, in case of the non execution. The authors of Jahva of the Books of the Kings divide them into: "he did what Jahve (i.e. the priesthood) liked" and "he did what displeased to Jahve". King Josia tore his robes when the "newly found" priesterly laws were read to him.

The old Israelitic popular belief as a part of the Occidental Megalith-religion.

If we wish to get an insight into the ancient Israelitic popular religion, her priestesses, her symbolism of worship and its customs on basis of the later, changed Jahva representation of the old tradition and the literature of the prophets, it would be the same as if we would base ourselves on the church literature of the conversion ages, in order to understand the original Germanic popular belief, or if we would try from the writings of Calvinistic authors of the 16th century to study the mysticism of the Middle Ages. What to the Calvinistic teachers of law of the Old Testament in Bausch and Bogen was "Papish-heathen" and "an abomination to the Lord" was to their spiritual masters of the "Old Law", with a view to the old Israelitic popular belief, "idolatry", abominable to Jahva.

We will return to this tragedy of the Isrealitci people and of the Christian Occident in this connection, at the end of our investigation.

popular worship institution is still so strong within the people,

The old Israelitic Megalith religion as a part of the old Arabian belongs to the *universal religion of the Occidental humanity*. The foundation of this original religion in the Oriental sphere is expressed in the following sentence by the Greek church teacher of Alexandria (dead bef. 216 a.C.):" The Arabs worship the stone". Whether this stone lies in Palestine, North or South Arabia, in North Africa or in West or North Europe, in Wallis, in Ireland, in the Niederlands , in Germany or in Scandinavia, or in India, - is one and the same. The bowls of sacrifice and the "ointment", of these bowls with butter etc. as symbol of the seed, is a common custom of the rebirth belief of the Megalith religion. When the Prophet Jeremiah (2,27) in his excitement says about the Israelitic popular religion: " those who say to the wood - "Thou art my father" - and to the stone - "Thou hast given me birth", - denouncing it, this priesterly and prophetic "indiculus" of the Jahva period, turns against the old Megalith religion of the Ascheren and Masseben. The column of worship (universal column, life's tree-picture) and the "stone", as Menhir, standing stone, seat of God, or as the tomb-house, motherhouse (Dolms, bowl stone), and entrance to the womb of the mother earth, belong to the symbolic elements of worship of the Megalith religion.

At this sacred tree and this sacred stone still officiated Debora. It can be said that it has been an editional failure of the historical legend of the Jahva priests, that they have never succeeded in erasing completely the traces of the old popular belief, especially of the original and most ancient epoch. The period of the inmigration stood wuite under the influence of the Megalith religion; The period of the judges still had for their place of judgment and of reunions the circle of stones (*gilgal*) (a word which Etymologically is related with the Sanskr. *cakra*, Greek *kyklos* etc), as Joshua had erected it for the 12 tribes (4,20), and as "domarering" in the North. Just as the circle of stones the old Israelitic Megalith religion knows also the row of stones, the solar astronomic Menhir-row, as they are found on the sanctuary of the Great Mother of Gezer. The *bet-el* "God's House", where Debora officiates, was formerly called the "column hall" (*ūlam*) of Luz". That this "column hall of Luz" must be regarded as *gilgal* , is commonly accepted. It is one of the mistakes of retouch of the period of Jahva, that the two Megalith "stelen" in the form of bronze columns, the Northern and the Southern, *jākan* and *bo'az*, remained standing also later on at the entrance of the House of Jahve as *bêt-ēl*, and that the fore-room of the Temple was still called *ulam*, as that asylum of *ūlām lūz* of Debora, in whose stone circle the peace of God reigned.

The story about *bêth-ēl* in Genesis 28,11-12, in the superficial interpretation of the Jahva period of the old *el*-religion reads: "and Jacob broke up from Be'er-seba`and went to Charan. There he came to the place and stayed there overnight, as the sun had gone down. And he took one of the stones lying about and put it as a support under his head, and lay down in this spot. And he dreamt clearly that a staircase (*sullam*) was erected from the earth, and its top reached heaven, and the angel of the Lord went up and down on it. And see, Jahve stood on it and spoke: "I am Jahve" - -etc. Then Jacob awoke from his sleep and spoke: " Truly is Jahve in this place, and I did not know it. - And he felt afraid and said: " How dreadful is this place! Nothing is here but"the House of the Lord" (*bêt'elôhim*) and"the entrance to heaven". Early in the morning Jacob took the stone, which he had used as a support for his head, put it up as (*masseba) massêbet*) "one placed standingly" and *poured oil on top of it*. And he gave to this place the name of *bêt-ēl*; before that this place was called Luz".

as Joshua had erected it for the 12 tribes (4,20), and as "domare-

The description "gate" or " Entrance" to heaven points clearly to the Babylonian Bab-il. 206). The further connection between the heavenly stairs-picture, the spiral or footstep turret of *Bab-îl* at the South porch, the Entrance of the Lord (*bâbu-ellu*) , and the uplifting of the "lying stone" (recumbent stone" at the "rise of the sun" as a winter sun change and new-year's rite, see H.U. p.224 and 343, specially p. 153-154. It is a question here of the influences of the Occidental Megalith religion, its customs and its symbolism of worship, on the Sumerian and Bayulonian, Akkadic religion. Thus a classic representation of the God of Heaven ✳ *Anu*, Akkadic *ilu*, of that *'el*, who is also Abraham's God, on the "stone", is seen on the victory stone of Naram-Sin of Akkad (beginning of 3rd millennium B.C.) on whose ball formed Menhir appears the ✳ sign of God in its 16-parts divisibility (:). It is the "elevated stone", the "Lord's stone", in Sumerian *na-nâ*, Akkadic *abnu-êlû*. In Sumerian *na* or *nà* means "high", "elevated" (Akkadic *êlû* and "stone" (Akk. *abnu*), as well as "heaven" (Akkad. *śamû*).

With regard to the sanctuary "The seven wells" (*Be'erśeba'*) it is the place, where Abraham settled down and planted in honour of his God *'el* that holy tree as a symbol for the universal space, and calls his name *Jahve él olâm*, "Jahve" - God of the world", the cosmos, of the 8-parts divided ✳ . In this tale of Mos. 1. 21, 33 the forefathers hold sacred that symbol of God, which to the priesterhood of the Jahva period and their prophets during the later state peoples'migration religion was an" abomination to Jahve" whose name has been here added to *él olâm* . It should be remembered in this connection that the name of Hod Jahve, Jahu , is probably before the Israelitic time and of Amurritic origin.

We have a classic place in Palestine, from the archeological excavations of which could be traced the continuity of the Megalith religion from the fore-Israelitic, old Israelitic period, the Jahvistic period, up to the final breaking up of the Jewish state and people,and the Hellenic-Roman-Christian period. This place is Gezer, excavated by *R.A. Stewart Mecalister*. The place of worship on the rock and inside it, with its caves, whose floor is covered with bowls and cups, has the Massebe stone row standing in the upper free air sanctuary,they are anointed, as are the Nordic "smörstenar" (butter stones" or the Menhires of Bretagne, to which the women went in order to be blessed with children; the burrial of children in earthern-ware dishes next to the stones, together with the different symbols, all this points clearly to the belief in rebirth of the Megalith religion. The continuity of the worship can be traced through all the sphases of the changing foreign domination. Whether the domination was Sumerian, Babylonian, Assyrian, Hethite, Egyptian, Hellenic or Roman, - the Great Mother of Gezer remained. She changed only temporary her outward form, and wandered as Istar, Astarte, the Kypto-Minoic Mother of God, the Egyptian Isis, the Alma Mater and Mater Dei of the Hellenic- Roman period: she appears with her ancient symbols 8, 8 , with the swan and the Φ sign of the "year" etc. And during the Christian period, again the burrial takes place in the caves of her mother womb, as 2.000 years before, and lamps as symbol of the light of life are placed with the dead into the graves. which show many old symbols and between them the symbols 8 8, S etc., or the child: I refer in this connection to my History of the Megalith religion.

The Jahvistic sources of the Old Testament are silent about Gezer, just as they are silent about the caves of worship of Bethlehem, where according non-biblic, Evangelist tradition, the child Christ was born. But it is typical for the Jahvismus, as repre-

Jahvistic period, up to the final breaking up of the Jewish

sentative of the peoples'migration religion and the mentality of the worriors'union, that it tries to excavate the old religion, and represents the end of the ancient myth. Thus in the Jahvismus the Great Mother, the Universal Mother and Mother of God with the God-child, has disappeared just as has disappeared the belief in rebirth and the heavenly abode of the souls. And on the other hand the underworld, the world of the dead (se'ol) has become a a disconsolate place without return, as the Hades of Homer or the Hel in the Walhall-Odin belief. Jahve's power reaches just as little into Scheol, as the Olym- Zeus'into Hades, or ~~the~~ Odin's power into Hel. First after the Babylonian exile there enters into this sterile, nationalistic tribe-god-religion of the priesterhood and prophet school of the Jahva period, the Eschatalogic element from the Iranian-Hellenic, Egyptian delivration mystery, which reached its highest development in Philo of Alexandria, in a vain effort to re-incorporate and re-unite the Jewish nation and the Jewish religion with the great religion of humanity.

The Mediterranean syncretismus the ancient popular belief of the Megalith religion and the coming of Christ

The history of the Megalith religion, especially with regard to the Palestinian sphere has not yet been investigated and written. The essential moment, which was played a part in the creation of the Christ-myth, the renaissance of the old popular belief, in the syncretismus of those mystic religions of the Mediterranean sphere, has thus not been recognized and grasped. First when this essential and oldest part of the Occidental religious history will be investigated, we will be able to understand the deeper connection in the happenings of this Hellenic age: the overcoming of the overlived religions of the migration time, of the police, town and state-god systems, and the returning to the great unity of the ancient religion, the Highest Being and Universal God, the Heavenly Father, and to the Great Mother, the Universal Mother, and the Child of Heaven and God, the farewell bringer. Tablet VI shows something of the continuity of this popular tradition up to the coming of Christ, who is born in the cave, in the "crib of stone" (name for the Megalith grave in the Occidental Megalith civilization sphere), when the three magicians appear, the younger edition for the three "mothers", who even appear on the Sumerian, Babylonian and naturally the Hethite seal cylinders, in the worship scene of ~~the~~ Gods Mother with the child of God. They appear again even at the cross as the three "Marias" , who had come with him from Galilea. All this, the cross, the God with the crosswise extended arms, the trust of the spear into the side, the resurrection, when the three women, the "mothers" come to the grave at the rising of the sun, at the Megalith grave in the mountain, it all belongs already to the mystic, the original myth of the Megalith religion, which passing over North Africa-Arabia, and Crete, had reached the Palestine sphere up to Galilea, and again up to the cemetery of the dolms at the Jaulan. The modern investigator, who has studied the the symbols of worship of the Megalith religion of this Occidental sphere and its relation to the Occident, sees himself placed before the decisive question, whether it is here only the myth of an ancient religion, of an old popular belief, which, in a renewed version of its wellfare bringing myth, has become, in the frame of Evangelic hagiography, the life of Christ, or whether the demand of the Gospel of John can be historically confirmed: that the Logos, which was from beginning and was with God and was God, which had come into the world as the light and again had been lost, had turned here into flesh, and was embodied in the figure of Jesus of Nazareth, from the land of

ther, and to the Great Mother, the Universal Mother, and the

the heathens, the Christos, as a fulfilment of that most ancient revelation.

Only the complete ignorance of the original religious history of the Occident, the Magalith religion and its symbols of worship, made it possible that the ~~xrmx~~ actual prophesy of the wellfare bringer of humanity, the Child of Heaven, which coming from the Occident, from the West to Galilea and leads to the coming of Christ, has not yet been recognized in its capacity of chief link. In a misleading way also acted the Jewish-Christian element of the transmission of the Gospels, which tried to save an ideology, the ideology of the "choosen people of Jahve" and his localised and monopolised God revelations, and in whose interest it also was to place the Jewish Messiah-prophesy in connection with Christ.

That a particular place in Jesaja 7,14 is either originally Jewish, nor can be considered as an prophesy of the coming of Christ has been definitely settled by the investigators (Eduard Norden, Rudolf Kittel, W. Staerk a.o)

It is not the national Jewish Messias who is the basic origin and aim /of this/ centripetally flowing expectation to be liberated, the mystical cyncretismus in the Hellenic Mediterranean sphere. It is the wellfare bringer God of the old myth, of the "Year of the Lord", the Universal God. the Aion, who reappears in the form of a human body. Ths Sybil , the Seeress of Cumae, declares through the mouth of Vergil, in the 4th Ekloge (40 B.C), the birth of the divine wellfare bringer child: the ring of the ages closes; there begins again the birth of a new great wordl period. Upon the time of end follows again the time of origin with its belssing and a new generation was being sent down from the heavens. At the birth of the boy the iron generation would come to an end and a golden generation arise all over the world (comp. p. 98).

tu modo nascenti puero. quo ferrea primum
desinet ac toto surget gens aurea mundo.

The geologic problem of the coming of Christos: Christ´s march towards the West and his infiltration into the old popular belief of the Northsea Megalith civilization circle.

The original religion of the golden age returns. And that is the deep geo-religious prblem, which leads from the Occident to the Orient, from the North Sea to the Lake Genezareth, and goes back again from Galilee to the North Sea sphere. The wellfare bringer of the Megalith religion the resurrected Son of Heaven, became Christos. And Christos goes the same way back, which is the way of the Megalith religion towards the West: through the Mediterranean region , over North Africa, Hispania, Britain (Ireland - Scottland), where the Ire-Scottish cross and grave stones show the direct Christian renewal and continuation of the symbols of the Megalith religion. And from here it goes into the Germanic region, and infiltrates here into the old popular belief, in its pretime realization, the wellfare bringer God of the Megalith religion Fro-Frey.

Seen from the ~~pxintxefxviewxefx~~ geo-religious point of view, it is not without importance that the Christos comes from Galilee, the "province of the heathens" (gelil haggoyim), from where according to the Jewish idea, "nothing good could come" (Joh. 1,46). According to the Jewish opinion the population of Galilee was "heathen", already before the Assyrian King Tiglathpileser III 732 B.C. lead away the Jewish population by force into captivity. A Jewish emigration back into Galilee took not place. After the insurrection of 311 Alexander the Great populated the near by Samaria with Macedonians. First during the time of the Makkabeans , Aristobal I (104/3) subjugated Galilee and forced the population either to emigrate or to let themselves be circumsised and to live according to the Jewish laws.

all over the world (comp. p. 98).

tu modo nascenti puero. quo ferrea primum

The Jews of old traditions settled then down in Galilee. But for theorthodoz Jews of Jerusalem, that country in the North was a place which they mistrusted and despised. 207). As such Galilee and the Dolm region of Jaulan must have been a region of mixed population and races, whose dominating foundation was the old Megalith population of Western origin. In this population, the ancient tradition of the divine mother and the God's child , the Lord of the year, who dies, goes into the underworld, and is again reborn, resurrects /descends/ has never become extinct, as in the peoples migration religion of the Jewish state priesterhood. This proves the fight of the priesterhood of Jahve against the old Israelitic popular religion, who continued to effectuate the worship rites referring to the Mother of God and the Child of God, also in the form of the Istar-Tamuz-worship, and to which Jeremias refers (41,4 ff; 44,15 ff; comp. Ez.8,14) The custom of the baking of the breads of worship, image breads, is later on transferred to God's Mother Maria (Epiph. adv. haer 78,23; 79,1 over the Philomarianites ("Kollyridians").

Thus Christos appears as Jesus of Nazareth in the place, where once the Western Megalith religion ebbed out at the crossing of the West and East. With regard to his origin, the Davidean descent according to Matthaeus proves only that the Jewish-Christians tried to make him the one who will realize their Messias-iedology, of their national hope. This is also seen in the pain experienced by the disciples when going to Emmaus: " And we had believed that he was to deliver Israel". (Luk, 24,21). This hope, also of the ardent Petrus, Jesus rejects with the words: "Go behind me thou Satan, Thou thinkest not the thoughts of God, but the thoughts of men", i. e. the Jews.

Christ and the renewal of the natural right.

Jesus of Nazareth, the "Son of men", also this a description of non-Jewish origin - 208), is the renewer of a religion of the Occidental humanity, the "kingdom of God" (the theos not of Jahve), the "inside in you" or "between you" is Luk.17,21). And as Paulus clearly recognized, Jesus as such is the overwinner of the Jewish"law", the liberator from the "law", the renewer of the natural right. As, for that reason has the "blessing of God" been sent to the heathens (Apost. history 28,28), as the Jew Paulus, trained in the Hellenic spirit, had to recognize after his missionary activity between the Jews of Rome. Out of this realization he has coined the word about the heathens, "who haven't got the law " (νόμον), but from nature (φύσει) do the deeds of the law", and as the same have no law, they are the law to themselves proving by it, that the deeds of the law are written in their hearts, and the conscience creates the thoughts, which accuse and excuse themselves (Rod. 2,14-15).

In the same letter to the Romans (7,22) he calls it one more the "law of God in conformity with the inner man"

Paulus employs here the Greek-phylosophical terminology of the natural right since Plato, Aristoteles until Stoa: the "naturally right" and the "lawfully right"

It is the lex nata of Stoa, whose followers under the Roman juridicians, during the period of the Emperors, being a little elite in themselves, tried in vain to deduct from it the right of man and of peoples.

Paulus and the tragedy of the Chris-

But Paulus who knew that Christ had won over the"law" , and who recognized the immanent divine law in man, the natural right, remained still, for reasons of blood traditions, under the "lawful right", the national, male, priest-state law, and allowed the

of the natu- Occidental humanity, the "kingdom of God" (the theos not of Jahve),

man to testify to and to teach this law only in his heart and conscience.

Paulus has in the letter to the Corinthians given the evidence of his realization of the eternal love, which is more and can achieve more than all the historical forms of activity, the "prophesis" of the prophets of his people, more than the entire Greek science and philosophy, "languages and realizations" of his time (I,13,8). He,who recognized the happenings of his time as "in a lookingglass in this dark word", and propagated this message of love as the greatest and above belief and hope (I,13,13), he, Paulus did not recognize that this message, this immanent law of God in man, according to the law of nature, is most strongly represented in the "eternal femenine", in the "eternal mothers".

These women, to a great part belonging to the educated class, have created as missionaries and propagandists, diakonisses and martyrs, the original Christian pneumatic church community. The episcopate staat church, however, put again an end to this pneumatic period of the first female priesterhood. The tradition of the Jewish and Greek peoples'migration religion won over Christ. The New Testament did not become the entrance porch to the eternal gospel, as Origines recognized it in his threepartition of the gospels'meaning : the literally-somatic, the moral-psychic and the mystic-pneumatic.Origines knew about the eternal unreasonableness, and for him Christianity was not its sole manifestation, as God had written the truth into man's heart. For this reason the third and highest stage is to be a pneumatic Christ, who possesses the true gnosis, which as divine revelation stands above the belief. But that structure of a Christian gnosis as religious philosophy, whose basis was created by Origines and his teacher Clemens Alexandrinius, did not find any continuation in the church fathers who came after him. 209)

And thus it came about that Paulus'own words written in the second Corinthian letter, that the letter kills and only the spirit gives live (II,3,6), came through in this episcopate state church of Constantinean stamp. The Christian history of the church of the Occident became as a cleanly male institution of worship, the history of letters, of dogmas, the history of power. Christ's overwinning of the "law", had been thus again anihilated.

The greatest tragedy of this Christian church was, however, that it built upon Jahva's peoples'migration religion, and made it the basis for the Gospel, the New Testament, that ideology of "God's chosen people", which united to the literal belief, (according to the letter), made the church lose its Eucumenic mission in the world, especially so in the Far East, in India and in China.

It was a long time before the Christian churches saw themselves obliged,in the 20th century, to give up that Jahvistic ideology, of a former, local and monopolised divine revelation. The Roman-Catholic church took the initiative through Pater W. Schmidt's "Origin of the idea of God", in which he, recognising an original revelation of God, and an original monotheismus, bestows a greater value upon the "primitive" and "heathen" religions. On the part of the Protestant theology, it was Heinrich Frick, who with his valueable writing, "The Gospel and the religions" (1933) took a further step, which implies the renunciation of the claim to the "absolutism of Christianity". With reference to the Indian piety (Rabindramath Tagore and Mahatma Gandi), H. Frick declares, that looking from India (as well as from China), the Occident betrays humanity again and again, and slanders by its deeds the God, whom their mouth recognizes. The Christian mission has often

his teacher Clemens Alexandrinius, did not find any continuation in the church fathers who came after him. 209)

led to reverse results: the conversion of the missionaries of that alien religion, the alien piety (p.33). It is the realization of Origines, which comes again in Luther's realization of the "true religion", the belief in the word, into which God has placed his own religio, ~~his heart~~ and has revealed his heart. Also Luther made a difference between this religio and the church- and name - christianity. Also he saw the Apostolic model of the original community only in the renewal of the house community (German Mass 1526), but renounced to the realization of this knowledge, owing to religious-realpolitical reasons.

Heinrich Frick looks upon the Gospels as upon a continued activity, of God's revelation before men through signs (signae notae) , an activity, which is not terminated, but continues always". The entire history of God's people on earth is nothing else, but the history of ever new translations of the Gospels into new languages and into new signs". (p.31)

"The alien religions as general revelation, denominate appropriated knowledge of the Gospels" (p.41) Thus Frick sees the actual inquiry about the relation of the Christdoom to the alien religions, in the frame of a triangle of living lines of powers." At the top belongs the word Gospel : source in the invisible, from where the waves of power come and whereto they return. On the basis of the triangle we write into one corner the word Christianity, and into the other corner the word "alien religion". (p.33) "We hear God speak to us through the alien religion" (p.39). "Just from the alien religions we realize, how great the tension is, in which our Christianity stands to the Gospels".

We find ourselves thus, to-day, on the full march of a complete change, also in the meaning of the"legacy" of Augustin, in his "Retractiones" (I,13) written shortly before his death 430 A.C. Here he put it down as a "firm fundamental conviction",~~xxx~~ that that "which is now understood by Christian religion, existed already in the ancient ages, and has never failed since the beginning of humanity, until Christ came in flesh, and from when one started to call the true religion (vera religio), which was already in existence, the Christian, not because it did not exist in former times, but because it took this name in later ages" (non quia prioribus temporibus non fuit, sed quia posterioribus hoc nomen accipit).

The change in which we find ourselves to-day, is also marked by the breaking up of the Jahvic patriarchal-worship traditions of the church. Also herein the behaviour of Jesus of Nazareth was a break with that Jewish tradition and the Jewish priest-law, that he had women in his following, and spoke with them about the things eternal. And so they also appear, "The three". They come with him from Galilee, they stand at the cross, they come to the grave, to the Megalith grave of the Son of God in the mountain, on the third day at the rising of the sun, just as two thousand years ago the "mothers" of Creta at the birth of the Child of God. To them Christ also appears first, and it is they who tell the tale of his resurrection to his disciples.

Had these "three from Galilee" medium powers, which allowed them to see him? , as the seeress of Endor, who upon the request of Saul, performs the materialization scene, in which an old man wrapped in a robe arises from the earth, and is recognized by Saul as Samuel? Also the "Mothers of Israel" were "Helrunen", intermediates between the living and the departed, the returning.

in his "Retractiones" (I,13) written shortly before his death 430
A.C. Here he put it down as a "firm fundamental conviction",xxx

The "Helrunen" in the old belief popular tradition of the North.

Whilst the priesterhood of Jahve subjugated with all means at their disposal, diffamation, discredit and cruel persecution the old popular Megalith religion and their "mothers", trying to exterminate it, this has not met with success in the North, either the Germanic king of hosts of the peoples´migration period, nor the succeeding Roman Catholic Church were able to do it. It is not in the frame of this work to follow up the history of the "mothers" after the peoples´migration period, their continuity in the popular belief as "Saligen", "Night-women", "Wood-women" etc., up to the Pope´s inquisition offensive of the 13th century and "witch" processes. Also this part of the Occidental religious history is, in spite of the revised preparotary works as for example Friedr. Panzer´s "Bavarian legends and customs" (1848), not yet investigated or written. But no religious history of the Occident can be written, if one does not know the popular religion , and recognizes it as the base for the religious thought, - as Albrecht Dietrich has formulated it once and for all in his classic introduction to his work "Mother Earth".

The memory of the "mothers" remained in undestructible, undestroyable love in the hearts of the people in the sphere of Tacitus´Germania. They were those magae mulieres, the family priestesses, doctors. midwifes, teachers, social wellfare workers, who lived by threes on the "Women´s mountain", the "Maiden´s mountain", the "Magda-castles" etc., or in the "turret", or "castle",- as they have been preserved in the reverend and loving grateful memory of the people. They had knowledge of the "runes of the dead". They officiated at the graves. If one asks the popular legend in this ancient Megalith-tomb sphere between Ems and Weser, as the Dutch pastor Johan Picardt has still done it in the 17th century, then the picture of this old institution of worship stands clearly before us in all its historical reality, as in the times of Tacitus: In his "Korte beschrijvinge van eenige vergetene en verborgene Antiquiteiten der Provintien en Landen, gelege tusschen de Noord-Zee. de Yssel,Emse en Lippe" (Amsterdam, Anno 1660 , p. 46), he relates about his investigations in the Dutch province Drente in the region of the "Hünebedden" and grave hills the following: " Below the little "mountains" (grave hills, mounts) which were referred to before, one finds some which have fallen in, and which were ! and these are always the biggest ones. Whereever one comes, one hears everybody telling one, as if with one mouth, that these hills were formally the domiciles of the white women. The memory about some of their works or deeds is still so fresh in many gray heads, as if they had occurred not long ago".

Whenever one comes upon these domiciles of the white women, one will hear from the settled population there that "in some of these big "mountains" the white women had lived; that they were often fetched during the day or night by suffering women, or by those on the point of giving birth, and that they had helped these, even if there seemed to be no hope, that they had prophesized to people, telling them their good and bad fortune; that they could trace stolen, lost and disappeared property to the place where they were hidden; that the settled country people had treated these (the white women) with great reverence, as if they saw something divine in them (dat die Landsaten de selve met groote eerbiedigheyt geeert hadden als wat Goddelijcks in haer erkennende).

Pastor Pickardy has followed the footsteps of Tacitus, who for more than one and a half millennium had noted down in his Germania these "mothers" , the matres, matronae, as the Veleda

century, then the picture of this old institution of worship

in the region of Lippe, watched ~~in~~ from their turrets over the family soil and its generations, and their wellbeing as "Heilrättinen", and that the people believed that these women had "Something holy and prophetic" (sanctum aliquid et providum).

As these grave hills had been opened later by treasure hunters with the aim of robbery excavations, and the former wooden grave house of the hill was discovered, it was possible that the diffusion and darkening up of the tradition took place, to the extent that it was believed that the "white women" lived in the grave hill, at which they once officiated, during the funeral and at the Christmas ancester sacrifice for the rebirth.

Holy was to the old believers of the Germanic peasant generations these grave hills of the families. the tribe, as the places for rebirth, at which their people´s mothers had once sang the "helrunes" over the dead . Against the old worship custom and the heathen grave place, as place of worship, that was then also directed the exterminating cruzade of the royal-churchly jurisdiction of Charles, King of the Franks, the "capitulatio de partibus saxoniae": 22. We order that the corpses of the Christian Saxons are brought to the cemeteries of the Church, and not to the grave hills of the heathens (iubemus ut corpora christianorum Sazonorum ad cimiteria ecclesiae deferantur et non ad tumulos paganorum). As the Saxons were made Christians by force and in masses, the addition of "the Christian Saxons" only a frase, as the heathen dead burial by fire is punished with death (7), just as the same punishment is dealt out to those who do not let themselves be baptized and remain tru to the heathen beliefs. (8) The service of worship at the holy sources or trees, is punished with the ~~making~~ of the person into a slave of the Church until the turning redemption money has been paid.

The Nordic Gulathingsbuch,- book, 1 parragraph stipulates the "Christian right" (cristins dóms bolkr) 29, "over sacrifices" (comp. p. 97): "Sacrifice is also ferbidden to us, that we should not venerate with sacrifices heathen gods, nor grave hills or heathen works of stone (né hauga né hörga). And if a man has been found doing so, then he has lost every penny of his wealth . He must go to confession and repent before Christ. If he does not want that, he must depart from ~~the country of our king~~ the King´s own country (pa scal han fara or landeign konongs várs)",

"The "King´s own country" - that is the ~~first~~ key word to the religious breakage and change of the Indo-Germanic peoples migration period.

The Nordic Gulathingsbuch,- book, 1 parragraph stipulates the

XI. The Indra-Age and its ebbing out. Agni and Indra.

Two things are opposing the will for power of the king of the migration hosts: the ancient belief and the belief based upon it of the divine right of common ground and family ground; the dead as the keepers of justice and the "mothers" as the guardians of the ancient beliefs and the divine order, and as the intermediates between the living and the dead. That is why he is the sworn enemy of the ancient beliefs and of the "mothers". It is possible to judge the age of an Indo-European popular religion by the fact, whether the basic elements of the ancient belief are still present, or are passing away. These basis elements are:
the religion about the Universal Spirit and of the Great Mother or the Universal Mother, of Heaven and Earth; and of the Welfare God, the Son of Heaven and Earth;
the matriarchic cult-institution;
the ancesters-cult and the belief in rebirth.

The Jahvismus as migration- and state-priest-religion shows the disappearance of all of these elements with the exception of that of the Highest Existence, which however lost its kosmic universal and partly ethic characteristics in favour of a more narrow, national, family and migration Safeguard-God, ~~with the complete disappearance of the~~

The Homeric Olymp-Zeus-religion and the Walhall-Odin religion of the Edda, are the final stage of a migration period, where the above mentioned basic elements are completely erased. The same applies to Rome, "ab urbe condita" and not 170 years later, as Varro states, when the pictureless cult-age came to an end the picture of Jupiter Fictilis was made under the reign of the first Tarquinian king. The old Roman ~~trinity~~ divine trinity: Jupiter Mars and Quirinus is a symbol thereof: she comprises the gods of battle of the Palatinian and the Quirinian communities.

Let us not test the old Indogermanic religious traditions in the first stage of the Indo-European people migration period, as they were denominated in the present investigation as Frey-Agni-period and Thor-Indra-period. Hereby one must take into consideration that the Frey legends in the Edda have been completely pushed into the background by the Thor-legends and by the still younger Odin-mythology. Thus the myth-legends with regard to Frey are few. This can be further explained by the fact that the older and oldest religious development in the high-religions is in itself and by its own nature poor with regard to myths, it is more abstract, expressing itself more symbolically.

In the Rigveda however, the Agni-traditions has kept its old position of cult, which derives from an ancient home fast piety, even if there is also a loss of mythological contents or a lack of myths, if compared with Indra. Agni's position Indra could not occupy in the same way, on account of a complete difference in the composition of their natures. The difference between Indra and Thor is that Thor stands nearer than Indra to the departure step of the Indo-European myth of the "Blessing bestower" having had Indra a longer road to come. Indra, in his capacity as Battle-god and Safegarding patron of the inmigrated tribes reaches a donimeering position of a state-deity; but the Indra worshippers try to make a compromise, to create a synchretism of "Indra and Agni", also in the dual form Indragni, which often appears in the Rigveda as well in therrituals. Agni is even embelished with Indra's heroic deeds: he chases away the Dasyus from their home and house, and provides the Arya with light (VII. 5,6) he is the sponsor of the Arya (VIII,92,1), the conqueror of the unbelievers the Panis (VII,6,3). He becomes the Vrtra-killer (Vrtrahan) and "Breaker of castles" (puramdara), attributes which have been borrowed from Indra. But this belongs to the later period of mixed-religion, when the Indra-religion forced its way into the older Agni-religion of the Stone-Age, which latter must have come to India in the Susa I-Mohenjodaro-period.

The Frey Agni period.

The Frey-Agni-period contains now the abstract tradition, the cosmic-symbolical, especially of ~~the~~ gods manifestation in time and place, in its conception of the "God of the Year", the Son of Heaven and Earth.

Hereto belongs in the Rigveda still clearly existing myth of the course of the year of Agni-Sūrya as Viṣnu and Savitr : the deities Trias Ekata-Dvita-Trita or Tritá Āptya or Mitra-Agni viśve devāh - Varuna. To this corresponds the ancient rune calendar legend of the North about the three aettir "Heavenly directions", "Heavenly regions" (=seasons), "Families" with the corresponding names of Freyr-Hagallr-Tyr (Asen name for Ullr). With regard to the Frey-religion and its oldest stage, we must look for it chiefly inthe Scandinavian rock images, in the continuity of its cult symbolism in the popular belief, and up to

reaches a donimeering position of a state-deity; but the Indra

historic sources of the antique, next to excavation discoveries names of places etc.

The Agni-cult of young Paläolithic origine.

The Agni-religion hower, is conserved clearly in its oldest form in the traditions of the Rigveda. As Frey through his horn-hoe-weapon belongs to the ebbing off of the young Paläolithicum, so also is the sacredness of the flame of the fireplace in the home, the bestower of light and warmth, as the revelation of a deity to be regarded as belonging to the same young Paläolithic-cult, and must thus belong to the ancient Indo-European period of the Aurignac-Cromagnon-age. Agni is the sole god in the RV with the epitheton grhapati "Lord of the House". He is also called Damūnas "domestic" "House", (dámūnā grihápatir dáma). He is the"guest" (atihi) in the human abodes, guest in every house (X91,2), the old guest, the settler (V,8,1-2):

1. Tvám agna ṛitāyávah sám īdhire pratnám pratnása utáye sahaskṛita/puruṣcandrám yajatáṃ visvádhāyasaṃ dámūnasaṃ gṛihá- atim varenyam//	Thee, oh Agni, the men who love ṛta have kindled, the ancient ones thee the ancient, for the sake of bliss. Oh (god), who art produced by strength, the highly-brillant, worshipful, in whom all refreshment dwells, the householdgod, the lord of the house, the choser
2. Tvám agne átithim pū evyám víṣah socíshkeṣaṃ gṛihápatiṃ ní shedire/	Thee, oh Agni, the clans have set down, the ancient guest, the flamehaired lord of the house; (Oldenberg)

Agni lived with the mortals, he was with the people, with the tribes, the clans, the settlers (VIII,60,1; III,5,3; IV,6,2). "Thou Agni gavest as the lord of the house to all mortals an abode" (III,1,17 práti mártān avasyo dámūnā). Agni is the shepherd of the people, the settler (visām gopā) I,96,4) the viśpati "lord of the settlers" I,60,2; II,1,8). To him is sung in the settlement the song of praise "which comes from our hearts" I.60,3. To him one prays for rain from the heavens (II,6,5)for growth, food,prosperity,for preservation from poverty, childlessness, anemies and demons. He is the closest "relative" and mens' "Friend" (jāmír jánānām), their dear mitra (friend,allied,intermediate), a friend for the friends to call says the hymn I, 75,4 (sákha sákhibhya).
By his worshippers he is called "father","mother", "brother", "son". Macdonell makes the following justified remark hereto: "Such terms seem to point to an older order of things, when Agni was less sacrificial and, as the centre of the domestic life, produced an inimate relation, such as is not easily found in the worship of other gods". When one prays to Agni in I, 71,10: "Donot forget oh Agni, who art a sage possessed of knowledge (abhí vidúsh kavíh sán) our paternal friendship (sakhya pítryani), Macdonell says to it: "Hence the ancestral friendship of Agni with his worshippers is probably more typical of him than of any other deity. He is the god whom the forefathers kindled, to whom they prayed". 210)

Agni's name (agníh) is an Indo-European word, which in its root is related to the Latin ignis, Slave ogni, Lithuanian ugnís etc. "Fire". Only in the Indian sphere it appears as a name of a deity. Agni, the Blessing-bringing god is not the deified fire of the Aurignac-Cromagnon-hunter-tribes of the last Ice-Age.

"Thou Agni gavest as the lord of the house to all mortals

Just as little is he as the Agni-Sūrya the Sun-god the embodiment of the sun. The fire and the sun are only forms of the Sun of Heaven and Earth, the God of the Year. The ritual kept intact ancient magic, in which the lighting of the Agni-fire is a symbolic act, which helps the rising of the sun: "Let us light Agni that thy wondrous brand shine in heaven" (V,6,4). Śat.Brāhm.II 3,15 says clearly: "By sacrificing before sunrise he produces him (the sun), else he would not rise" (comp. Taitt.Samh. IV,7,13^3) This symbol takes us back to the old winter sun-change ritual of the former Northern home country: the lighting of the new fire, when the "stone", the "rock" is split, and the Sun of Heaven and Earth is being born from the waters, from the "long darkness" (dirghám táma X,124,1), announced by the thirty days long darkness and the Usás, the dawn. "The sun appeared, when Agni was born" (IV,3,11).

Agni is as Frey "The God of the Universe", as his epitheton Vaiśvānara "belonging to all men" shows. Thus I,59,1:

Vayā́ ī́d agne agnáyas te anyé tvé vísve amrítā mādayante/vaísvānara nā́bhir asi kshitīnám sthū́ṇeva jánān upamíd yayantha//	The other Agni (=fires) are only your branches, oh Agni. All mortals have pleasure in thee, Vaisvanara! Thou are the centre (navel) of the human abodes. As a supporting pillar you bear up men.

The heavenly as well as the earthly fires are only manifestation form of the "universal" God, the Sun of Heaven and Earth, the world-wanderer. As such, as "the God of the World" he is also the creater of the universe, just as the Jubmal barn,kiedde,of the old Lapponian religion, is likewise the creater of the universe, through whom the Heavenly Father Jubmal ac̑c̑e acts and works. During the christianisation of Germania Fro-Frey melts together with Christ (Corpus Christi - "Fronleichnam"), also the rune of Frey ✕ ✳ with the year's and god's star (Anglosaxon also ✳) as Hagall, the "Preserver of all" i.e. Agni viśve deváh "all gods", is in the old Norwegian rune-poem transferred to Christ and reads: Kristr skop hae imenn forna, "Christ created the ancient (oldest) world". In conformity with this the old Indo-Germanic credo of the birth of the God-and Heaven-child from the waters, and carried by the swan is to be found with the old Indian hansá with the ☸ cakra of the new year, the new turn, the new course (samsāra) on the baptismal font of Akirkeby, Bornholm (about 1280). The rune inscription in the arcade above the representation of the birth of the child of God says: "Here rests Maria, who gave birth to her child, the creater of Heaven and Earth, who has delivered us" (hiar huiles maria sum han barn fydi skapera himiz ok ior ar sum os leysti). 211) Behind God's Mother Maria the swan brings on his back the Child of Heaven with the ✳ year and god's star.

So is the God of the world Agni, the creater of heaven and earth (I,96,4; VII 5,4,7; III,6,5; VI,8,3). He has created all creatures (X,88,4), put the seed into all beings, into the earth, as well as into the woman. (X,183,3). He awoke the descentants of the human beings (I,96,2). His exclusive epitheton jātavedas, which appears about 120 times in the RV, is explained there also as (VI,15,13) "he who knows all generations" (viśve veda janimā).

and works. During the christianisation of Germania Fro-Frey melts

RV. I,70 says:

2.	ā́ daívyāni vratā́ cikitvā́n ā́ mā́nushasya jánasya jánama //	He who understands the divine laws and the birth of the human race!
3.	gárbho yó apā́m gárbho vánānāṃ gárbhas̱ ca sthatáṃ gárbhaṣ caráthām //	He who is the germ of the waters, the germ of the trees, the germ of that which stands, and the germ of that which moves,
7.	várdhān yám pūrvih kshapó vírūpā sthatúṣ ca rátham ṛitápravitam/	He whom many different nights may increase, whom that which moves and that which stands (increases), the god penetrated bu ṛta.

That the nights (kshápah) are said to be "different" of "different shape" (vírupa),points again to an older winter-sun-change legend from the Northern home country, as the Christmas gospel in TS. Also the legends of the RV have preserved the formula, that Agni, God's child, the"child of the waters" has grown there "in wisdom". Just in the same way as it is preserved in a wonderful place of the carmina antiqua in the EDDA (Hav. 138-141). It is the old Christmas-myth of Frey - Tuisco terra editus, who as the third in the waters, is the bestower of odr, the "animation", the "flow of life" odrorir: " To grow I began and to prosper well, and wise I became:"the word led me from word to word, the deed led me from deed to deed" (pá nam el fraev az ok frodr vera, ok vaxa ok vel hafaz: ord mér af ordi orz leitadi, verk mér af verki verka leitadi)

Agni stands for wisdom. He knows all things (X,11,1) through his wisdom (X,91,3). He knows all wisdom (III,1,17; X,21,5) As the beginning of the before mentioned Agni-hymn I,96 says:

1. Sá prtnáthā sáhasā jā́yamanaḥ sadyáḥ kā́vyani bál adhatta víṣvā/ā́pas̱ ca mitráṃ dhisháṇā ca sā́dhan devā́ agníṃ dhārayan draviṇodā́m//	Being born by strength in the ancient way, lo! he (Agni) has assumed instantly all the qualities of a sage. Teh waters and the Dhisanā have furthered the friend (Mitra).

For the sign Agni - "Child of Power" = ⚲ (sáhasah putráh) see Prol. I.& II. For the sign of ~~the~~ Agni'si birth "in the ancient way" - contrary to Indra - see above chap. V.35 ff.

Agni is omniscient (visvavid). That is why he has the epitheta "possessed of all knowledge" (visvavedas), "sage" (kavi), "possessing the intelligence of a sage" (kavikratu). He is the seer (rsi) (II,21,3; VI,14,2) and priest (IX,66,20). He is the first seer, Rsi and Angiras, the first, highest Angiras. " Under thy command where born the seers, who work through wisdom, the Maruts with the sparkling spears" (I,311-2). Also this an indication that the Maruts belonged once to an older and metaphysically and ethically higher developed stage of religious development, when they still were the diváh maryah "the heavenly young-men team" diváh virah, the "heroes of heaven". Agni is the origine of all wisdom. (VIII,91,8) Wisdom and prayers come from him (IV,11,3): From thee, Agni, wisdom is born, from thee (wise) thoughts, from thee beneficient hymns (IV,11,3 tvád agne kavyā tván manīshās tvád ukthā jāyante rādhyani).

Agni is the cosmic universal God, the God of the world, the symbol of the divine order, and as such an ethical God. The tri-

kā́vyani bál adhatta víṣvā/ā́pas ca   cient way, lo! he (Agni) has assumed

nity of the course of the year, of the Son of Heaven Agni-Varuna-Mitra are called the "Lords of rta", the "Guardians of rta" (rtasya gopa), as well as Agni's winter-sun-change dual Varúna-Mitra. The winter-sun-change is the place, where rta manifests itself in the new cosmic course of the year. That is why it is said about Agni in X,8,5; "You become Varuna, when you strive towards rta". (ritásya gopa bhúvo váruno yád ritaya véshi). Agni-Varuna-Mitra are the"keepers of rta" "observèr of sacred order" (rtavan). As such Agni also forgives the sins. He makes the people free of sin before the Aditi (IV,12,4; VII,93,7). He frees also from the faults committed by a person's father or mother. (AV V, 30,4; TB III,7,12 3-4),
The place in the RV IV,12,4 reads:

yác cid dhí te purushatrā́ yavishṭhacittibhiṣ
cakṛimā́kác cid ā́gah/ kṛidhī́ shv
àsmā́n áditer ánāgān vy énańsi
ṣiṣratho císhvag agne//

And even if we have done out of you some wrong, ~~from~~ ignorance, as it happens in humans, make us free before Aditi from gilt; and free us from our sins.

Here Agni appears in ancient , close relation to Aditi. the Universal mother of the Old Ages. And it is through Agni that one prays for the gift of Aditi, the "incontestable, uncontested, sun-like, freed from death, and respect demanding" (I,185,3 see page 76).

"All bad deeds, the hateful, Agni must deliver us from " (X,164,3) To Agni as Varuna one prays (VII,86,5) : " free us from all sin of lies , which we have inherited from our fathers, and those which we have done ourselves with our body".

"The keeper of laws, he protects the laws" (vyámani vratány agnir vratpā arakshata) stands in the VI,8,2, about Agni-Mitra. "Keeper of the divine order" (vratapá) of the law (vratá) In VI,7,1 Agni is called:

Mūrdhanām divó aratím prithivyā
Vaisvānarám ritá ā jātám agním /
kavím samrājam átithim jánānām -

The crown of the head of heaven, The Lord of the ~~Earth~~ earth (aratí), Vaisvanara; the in the couse of divine order (rta) born Agni, the wise King of the universe, the wanderer of human beings. (atithi)

III, 3:

2. antár dutó ródasī dasmá iyate -
7. ágne járasva svapatyá ā́yuny ūrjā́
pinvasva sám ísho didihi naḥ/
váyāṅsi jinva bṛihatáṣ -

as messenger the doer of wonders travels between the two worlds (heaven and earth)
Agni, awake during a children blessed life, extend in power, bring us comfort with your light; excite powers indeed great ones -

The urja"power" (divine power of procreation) of the ♀ , which has been mentioned on page 69 (comp.illustr. 33b) and is an Eurasian tradition in the Alaska-Eskimo-symbolism, is the gift of Agni, as divine messenger (duta devānam) on the ♀ path between heaven and earth, according to the rta, dhárma, vrátá , the divine order. which he brings to the divine laws. This sun-chang path ♀ of the ⦶ year (comp. text illustr. p.28) is the road of the souls of the ancesters, the Devayāna, "heaven"- "divine path" (from the heavens to earth) and Pitryana "ancesters" - "forefaters' path" (from heaven to earth), along which Agni leads the souls to heaven to the heavenly abode and back to earth for the rebirth.

"The keeper of laws, he protects the laws" (vyámani vra-

VI, 48:

8, viṣvāsām, grihápatir visām ási
tvám agne mānushīnām/
10. párshi tokám tánayam partríbhish
tvám ádabdhair áprayutvabhiḥ/ ágne -

Lord of the house in all tribes
of the tribes of humans thou art
Agni;
with your leaders lead child and
grandchildren here, thou with
the faithful, diligent, Agni -

Agni grihápatī "Lord of the house", "the family", must bring the toká "child", descendents, "buds" and tán-aya "child", sun, daughter, descendents, family ,relations, really "that which continues the family, makes it last".

Between heaven and earth , which are to rta, "according to the divine order the first" (dyavā ha kshāmā prathamé riténa abhisrāvé) - as it reads in the Agni hymn X,12,1 - is effected the "messenger course" of the God of the Year, Agni, as conducter of souls on the Devayāna-Pitryāna & through the three world spaces. In hymn X,15 dedicated to Agni and pitarah stands as follows:

1. Úd īratām ávara út párāsa ún madhya-
āh pitárah somyāsah /ásum yá iyúr avrikā
ritajñās té no v́antu pitáro háveshu //

Arise must the lowest, the highest, those in the middle, the soma-worthy pitar, those who have entered the world of the spirits, the non-hostile, the knowers of rta, the divine order the pitar should be gracious to our call.

2. "those in the earthly region (pārthive)
3. áhām pitrín suvidátrān avitsi
nápātam ca vikrámanam ca víshnoh /

I have found the gentle pitar, the grandchild (the state of descendants) and the highest step of Visnu.

Visnu's vi-kramá, the highest step of Agni-Vishnu, is the heavenly house, the residence of the blessed ancester souls (I,154,1 & 5)

It is said in hymn X,15 about the fire burial:

14. yé agnidagahā yé ánagnidagdhā
madhye diváh svadháyā mādayante/
tébhih svarāl ásunītim etām
yathavaṣáṃ tánváṃ kalpayasva //

Those burnt in the fire and those not burnt, those that enjoy the bliss in heaven, with them go thou as the free Lord this path into the other world and take thee according to thy wish a (new) body.

In X,14 the dead is talked to as follows:

7. préhi préhi pathíbhih pūrvyébhir
yátrā nah pūrve pitáraḥ pareyúḥ/
ubhā rājanā svadháyā mádantā yamám
pasyāsi váruṇam ca devám //

Carry on, carry on on the old paths, upon which our ancesters have gone. Both kings, who enjoy bliss, the Yama and the God Varuna you will see.

8. sám gachasva pitríbhih sám
yamémeshtāpūrténa parmé vyoman/
hitvāyavadyám púnar ástam éhi sáṃ
gachasva tanvá suvárcāḥ//

Come there in the highest heaven with the fathers& Yama together, with your gifts and good deeds. Leaving all faulty behind return home, take a body shining with beauty.

And X,16, says :

3. súryam cákshur gachatu vátam atmá
dyāṃ ca gacha prithivíṃ ca dhármaṇā /

to the sun goes the eye (the visic
to thé wind the spirit, to heaven
to God.

nápatam ca vikrámanam ca víshnoh /

step of Visnu.

5. ávа srija púnar agne pitríbhyo yás ta ā́hutaṣ cárati svadhā́bhiḥ/ā́yur vásāna úpa vetu ṣéshaḥ sáṃ gachatāṃ tanvā́ jātavedaḥ //	give him again, oh Agni, to the fathers, who has sacrificed for you (and now) wanders according to his own judgment. Taking up his life again he should visit again those he has left behind, he should get a body, oh Jātavedas

The walk of the souls over the path to the heavenly abode or house Devayāna and Pitryāna to rebirth into the vomb of the earth, is effected according to rta, the divine order, as they themselves are the caretakers, preservers and procreaters of rta, the "kind", the according to kind
Thus it is also said in the burial hymn: X,154,4:

yé cit pū́rva ritasā́pa ritā́vana ritā- vridhaḥ/pitṛ́in tápasvato yama tānis, cid evapi gachtāt //	also those who kept up the divine order, safeguarded it, augmented, to the tapas-rich fathers, oh Yama, let ~~the~~ him (the dead) enter

It is thus the souls of the ancesters, the rtávan, artavan, or asavan , which along the path of rta at the winter-sun-change are reborn. These souls of the ancesters, the "good spirits", are the intermediates between the God of Heaven and the people on earth. Also in the old Iranian peasant families one can find the same belief, thath the high Lord of Heaven, Ahura Mazda of the Awesta, keeps up the divine order on earth between humanity, through the ancesters'souls. It stands in the Fravasi- or Fravurtin-Yast 13, 27-28:

27: These good ones, these best ones; them who are the good, powerful saints of Fravsya' of the Asa-religion we honour.
28: She called to Mazdah for help, in order to support there the sky, and the water and the earth and the plants, that the holy spirit may support the heavens, the waters, the earth, that he may preserve the cattle, the plant and the sons in the mothers'vombs, that they may not die, until the time fixed (for all) for dissolution. 212)

Agni, the conducter of the souls and Lord of the heavenly house of souls has his correspondent in the traditions of Frey as Lord of the house of souls Alfheim "home of theancester souls". As Grimm 5 says, this was in árdaga "ancient times". From this "ancient times", the time of trúa i forneskio , the "Belief from former times" that people are reborn (H.H.II), there is in the Edda another name for the heavenly house, Gimle. This heavenly house belongs to the period before the arising of the new Odin belief, the dead worriors'God, the God of the worriors'union of the dead. This home of the souls, as its master Frey-Fro, has been linked with Christ and the Christian heaven.The Snorri-Edda brings in Gylf. 17, additionally to Gylf. 13 the following tradition: "In the Southern end of heaven (sá sunnaverdum himins enda) stands the hall, more beautiful than any other and brighter than the sun, that is Gimle. It will remain when heaven and earth have faded away; then it will be inhabited for ever by good and righteous people (ok byggja pan stad gódir menn och réttlátir of allar aldir)

The people who as rétt-látir or rétt eru sidadir will be the eternal inhabitants of the house of heaven, when this age of humans, this world has passed away, return likewise in the world conception of the Vedānta, of the Vedic late age, in the Upanishades.

the holy spirit may support the heavens, the waters, the

The late age of the Germanic old beliefs in the traditions of the Snorri-Edda and the late age of the Vedic ancient beliefs, of the Vedanta, in the traditions of the Upanishades, show even here a great similarity. Chandogya Upan. 5,10 differentiates: 1) those who practice austerity and meditation in the woods, and have drawn themselves away from people, and enter from the flame of the funeral fire into the day, from the day in the light fifteen (light half of the month), from the light_fifteen into the_six_months, where the sun travels northwards (āpūrya - mānapaksād yān sad udaññ eti masams tan); 2) from these months into the year, from the year into the sun (āditya), from the sun into the moon, from the moon into the lighting; there is a man, who is not like a human being, he brings them to Brahman. This path_is_called the "Divine path" (māsebhyaḥ samvatsaram, samvatsarād ādityam, ādityac candramasam, candramasȯ vidyutam Tat puruso ḿanavah, sa enan brahma gamayati. Esa deva-ýanah panthā iti). 3-6) but those who practice worship in the village with sacrifices and good deeds,and remain in the world of human beings, go into the night, from the night intoäthe dark fifteen (dark half of the month), from the dark fifteen_into the six months, where the sun goes southwards (aparapaksād yān sad daksina eti masama tan). These do not enter into the year (na ete samvatsaram abhiprāpnuvanti), but from the months into the world of the ancesters, the fathers, (masebhyah pitr-lokam), from the ancersters'world into the ether, the moon, king Soma , and return again on the same path , to be reborn, manifested. 213)

Inspite of the speculative extensions, the tradition of t the ⚲ path of the ⦶ year as anodos and kathodos, the ancient belief of rebirth of the Indogermanic Northern motherland stands clearly before us. In addition to the information received about Gimle, that in the heavenly home Gimle, after the disappearance of heaven and earth, the "godir men ok rettlatir" will remain living for ever, Gangleri asks: "For what reason is this place spared, when Surt's flame burns heaven and earth?", Har answers: "They say that southwards above our heavens there is another one, Andlang, and there is even supposed to be a third heaven above that, "Far-blue" (Vidbláinn), and now only ?? (Lichtalben) are living there (sva , at annan himin se sudr ok uppfrá pessum himni, ok heittir sá himin Andlángr, en hinn III. himin sé enn upp frá peim, ok heittir sá ~~himin Andlángr,~~ Vidbláinn, ok á peim himni hyggjum'vèr pënna stadvera, en Ljósálfar einir hyggjum vèr at nú byggvi pa stadi). 214).

An important indication as to the myth of the year of the rebirth, the winter-sun-change, is the southern place of these three heavenly homes Gimle, Andalngr and Vidbláinn, as the heavenly region of the winter-sun-change. In the beginning of Gylf. it is said that the "Lichtalben" (ljósálfar) live in Alfheimr, contrary to the "Dunkelalben" (dokkálfar), who live in the earth. They are different outwardly and different mentally: the "Lichtalben" are more beautiful than the sun, the "Dunkelalben" are as black as tar (ljósálfr eru fegni en sól synum, en dokkálfar eru svartari en bik) 215). Whether the dokkalfar mean a transitory stage of the ancester souls in the vomb of Mother Earth, before the rebirth, which they symbolize, cannot be ascertained here, just as little as a possible relation between the dokkálfar and ljósálfr to the "schiach" and to the "beautiful ones" of the winter-sun-change, of the Alpine usage.

The important here is that once more we find a complete coincidence in the Frey-Agni-sphere. As the"third heaven" , as

about Gimle, that in the heavenly home Gimle, after the disappea-

the highest place of the yearly course of the sun, the "third step" of the Year God Agni-Visnu, "in the third heavenly dome" appears in the Rigveda (X,14,8; IX,113,7-9); X,154,4) as the abode of the "fathers", the ancester souls. Taitt.Brahm. I, 3,10,5 confirms: "The fathers live from here in the third heaven". (See Prol. I. & II.)

The blessing bestower of the Indogermanic ancient belief, an abstract, cosmic and ethic conception of God.

That is the picture of the Germanic ancient belief, the symbol of the blessing-bestowing God, of the child of heaven and God, born from Mother Earth. It is an *abstract*, a cosmic and *ethic conception of God*, which we find here.

The Rigveda replaces everything, what has been lost in the North, from the time of the Nordic peoples' migration to the Eddic Wlhall-Odin poems of that pre-ancient historical tradition, the Frey-tradition.

As a *disappearing stage* could be considered in the so rich and ancient tradition of the Agni-religion of the Rigveda, the following:

1). the Megalith-tomb-cult, its symbolic, its myth, in connection with the Christmas gospel of the birth of the child of heaven, as it is so clearly represented for example in the Minoic-Mykenic cult-symbolic, and specially in connection with the "three mothers".
2). the "mothers" the officiating priestesses of the people and families of the Megalith-tomb-religion.

As, as we have seen, the Brāhmī-script since Mohenjodaro has kept the symbolic signs of the Megalith-tomb-religion, those "sub ascia dedicata" - tomb-symbols ├ □ ⊙, we must suppose that the fire funeral has extinguished the tradition of the Megalith-tomb-religion in the Indogermanic sphere, in the South as in the North, and superimposed on it a new cult. In the North, however, the Frey-religious stage shows still clear indications of the ancient connection, not only in the names of places and historical religious discoveries, as f.ex. the oblation immage of Frey of Frøyhov (p.46), but also in the direct traditions. As an example can be named the Gisle Sursons Saga, where it is said about the Frey worshipper Torgrim, who was killed by Gisle, that at the *south-side* of Torgrim's tomb hill no snow remained lying and there was no frost (=winter-sun-change mother-side), *because Frey did not want it* (Gisl.32 :aldrei festi snjó útan ok sunnan á haugi porgrims ok ekki fraus,--- *at hann mundi ekki vilja at freri á milli peirra*). The same is being said about the tomb hill of King Frotho III, a Frey-hypostase (Saxo VI) 216).

The memory of the Megalith-tom-period of the Agni- religion, is probably also alive in the place we have cited before X,15,14, about the *agnidagdhā* and *ánagnidagdha*, those "burnt in the fire" and those "not burnt in the fire" (ancesters). Also that it is said of *Agni*, as later on of Mithras, that he was born from the "stone" (II,2,1). The "earth-fast stone" is in the North, as the big-stone-grave, the entrance into the vomb of Mother earth, the mistress Hel or Holle, as well as the cave in the mountain. "Stone" means also in the North- and West-European Megalith-civilization-sphere, the Megalith-tomb. As the peasant families of Iceland at the time of the Saga, still believed to enter the mountain when dying, to their ancesters, their family, - and the bowl- or child-stone was used, - as the one lying in the courtyard as stone of worship of Kodrán in Giljá in Iceland, in which the spirit of the ancesters, giving prophesies (*spámadr*),with the "little children" (*smábörn*), the souls of the ancesters or the rebirth, is housing.

as in the North, and superimposed on it a new cult. In the

The "mothers" in the Rigveda-tradition of the Agni-religion have completely disappeared in the mythical, just as in the Greek and Roman spheres. Only the mythic, cosmic-symbolic ancient mothers of the winter-sun-myth have been conserved, appearing in the waters at the birth of the Child of God. In the Christmas gospel referred to before (P.79 f) of the Taitt.Samh. lies perhaps a direct memory of the three mothers of the Night of mothers, which in the three Christmas nights, celebrate the Ekastakas, the missa solemnis of the year. Their wordly representatives, the matriarchal cult of the Megalith-religion, is already completely replaced by a patriarchal cult-organisation, the Brahmanic priesterly hierarchy, as a people's or state-religious link between humanity and the Deity. None of the names of these Brahmanic priesterly organisations is old, Indoeuropean, Indogermanic.

When and where this change of the pre-Indoeuropean, matriarchal-cult Megalith-religion in the Indus region took place, and
/ of the/ a
was converted into patriarchal, as we find it already in the Agni-religion of the Rigveda-traditions, will be the object of further investigations. We do not know, whether the Son of Heaven of Mohenjodaro already bore the name of Agne. It is possible that this change had already taken place before the migration into the Panjab, when Mohenjodaro was already destroyed by the invading Dravidas-tribes. Of the Drāvidas has remained a rest, the s.c. Brahūis, in Belutchistan near Mohenjodaro, separated by a wide stretch of Aryan-speaking Hindus from their tribe- and tongue companions, in India.

The Agni-religion of the about 2.000 B.C. invading, younger Indoeuropean peoples'migration, would be thus in its main characteristics identical with that of Mohenjodaro, only with the loss of the symbolic and myth of the Megalith-tom-civilization and with the change of their matriarchal cult into a patriarchal one.
It is possible that this Agni-religion had already come in touch, in the different tribes with the new Indra-religion, the cult of the charriot-fighting God of the marijanni.

The Indra religion

With the then following migration of tribes from the near Asiatic space, which came with the Indra-religion, comes the mentality of the "King of hosts" into the Panjab, as in the Aegaic sphere it has found its fullest expression in the Homeric Divine poems. This mentality of the migration and worriors union has never won the upperhand in India over the ancient mental inheritanc of the heaven and earth religion and its blessing-bestowing God Agni, as is later on the case in Hellas. Neither has this happened when Indra arose to a state-domineering position as Battle-God and Safe-conduct God, during the time of the expansion wars, which led to the mouth of the Ganges and to the high plateau of Dekan.

Otherwise Indra is the God of the kings of hosts, of the future supreme king (samrāj), of the despotic ruler.

The characteristics of this new king-of-hosts religion of the Indo-Aryan peoples'migration period are: that their blessing bestowing God Indra is
1). an anthropomorphised figure in comparison to Agni, rudely humanised, a brawling and hard drinking bully, a bragger/and boaster a typical creation of conquerrors;
2). Thus he has lost the abstract characteristics of the ancient blessing-bestowing religion: he is no more the cosmic God, neither is he an ethic God, as Agni. He has no connection anymore to the divine order (rta), is not anymore its guardian and keeper.

That Indra is a deviating and degenerating stage of the ancient Indoeuropean Blessing-bestowing God, can be also seen in

teristics identical with that of Mohenjodaro, only with the loss

the degree of the disappearance of the old myth in relation to him. His origine is already in the dark. He isnt´anymore so clearly the child of God, the child of the Heavenly father and of Mother earth, as Agni. Once (VI, 59,2)it is said that he has the same father as Agni (VIII,61,2). The poet of IV,17 tells still (4):"the heaven was your begetter, (for the father) of the excellent son". (2) "The heavens shook at your birth (from fear) of your fire, the earth shook out of fear before your wrath". And (12) "What does Indra care much about his mother, what about his father and begetter, who has begotten (him)? Who spurs his monster through the battle noise, as the storming wind through the thundering clouds". (IV,18,2) "Who has made your mother a widow? What God stood by you with pity, when you cought your father by the foot and slew him?"- An idea which also appears in the Homeric God , the king of hosts Zeus. But,says the Indra-worshipping poet further (IV,17,19), "Praised be the generous Indra, because he slays the enemies; he alone slays many enemies, against whom nobody can stand. He likes the singer, whom under his protection neither gods or mortals can displace. (16). While we the eloquent incite the bul Indra to friendship, desiring cattle and horses, we draw,desiring women the women-giver of unending mercies like a pail to us". That is real lansquenet moral, as it comes to its full development in I,173,5: "This Indra praise who is a soldier, a generous hero, a charriot fighter, who is superior to everyone who opposes him in fight, who drives with stallions". (7) Thou, oh hero, of the chosen, those who are in the fight, the horseman Indra, should surround rejoicing all the hosts (?), who acclaim him with joy as a rich lord with victorious spirit". (I,174,3). "Lead the hosts (to the fight), who have (in you) Indra, a brave ruler, and the heavens, with which you have now, you much called upon, (are allied). (Geldner).

Thus Indra leads and protects the Aryas in the fight against the Dasy, the ancient inhabitants. "Indra helped the sacrificing Aryans in the fights, in all battles; - he subjects to Manu, as the reerer ~~of~~ the unyielding ones with the black skin" (I,130,8). By slaying the Dasyu´s he helped the Aryan race " (III,34,9). "Fifty thousand blacks you threw down and devastated the castles, as the age the garment" (IV,16,13). "I (Indra) gave the earth to the Aryan" (IV,26,2).

We possess in the much referred to hymn X,124, dedicated to Agni, an exceptional memorial of the break up of the ancient tradition from the Thulé-homeland and of the ancient belief of the Indo-Iranian prehistoric age, of the Asura-belief, which is superimposed by the arising of the Indra-belief of the later Rigveda period. In this hymn the fall of the ancient belief, of the father Asura (pitŕásura) is proclaimed by the poet, a worshipper of the new Indra religion. Agni, who still in II,29,11, is the " Asura-shhot, offspring" (gárbha asuráh), as Varuna in V,85,5 is called the Asura-son, the "Asurian" (asurásya), who by the power of his māya stands in the air-space, and has measured the earth with the sun lake with a measure, - are represented leaving the father Asura and going over to Indra, into the new religion.

That it is the question here of a cult song of the spring, in the after winter-sun-change period, representing the "Return of Agni" from the "long darkness", the transgression from the Pitryāna to the Devayāna, has been set forth by L.v.Schroeder, A.Hillebrandt, and others. 217).

In the first verse Agni is called upon(by the gods of Indra): "Too long a time you layest in the dark" (jyóg evá dirghám táma asayistah). The poet lets then the sacrificer say: "I say good-bye to Father Asura. From the unworthy of sacrifice I pass, chosing Indra, I leave the Father. Agni, Soma, Varuna, these fall off. The rulership has turned. I come to support it".

the Dasy, the ancient inhabitants. "Indra helped the sacrificing

After this opportunistic confession of the poet, Indra declares in verse 5, that the Asura had lost their maya , the divine power, and had become nírmaya , and proposes to Varuna to become in his kingdom (Indra's) the lord over right and wrong. The end of this hymn is the spring and victory dance of Indra in the rythm of Anustubh, after the conquest of the winter demon Vrtra,

Indra predominates. The poet of IV,42 represents the conflict between the ancient Asura, the "heavenly" religion and the new Indra religion, not as an break up between Agni and Indra, but as a contest between the third form of appearance of Agni, i.e. Varuna, the lord of heaven and the world's ocean. (1) Varuna demands again the rule, as it has belonged to him before. (2) "I, Varuna, am the king; for me were first devised the Asura-honours". (3) "I, Varuna, am Indra; I have heaven and earth, both wide deep worlds, the firmly grounded, have I brought about through my power". (4) "After the holy order (rta) the son of Aditi is the lawful(lord) "(rtiténs putro áditer ritávotá).

Against the holiness of the heavenly age, the age of the Aditi, Indra puts the brutal realistic policy of the "new age" (5): " I am called by the men, who race well on a horse, they call to me when they are surrounded in the battle. I incite the combat, I the generous Indra; I raise the dust, and am of overpowering strength" (mám nárah svásva vājáyanto mám vritah samárane havante/krinómy ājím maghávahám índra íyarmi renúm abhíbhūtyojāh/ (6) "I have done all this, no divine power holds me /back/ the unresistible . When the Soma drinks when the songs have inspired me, then both unlimited worlds take fright".

After that the poet lets Varuna give in, and recognise Indra :"All creature know that from you. You proclaim these(deeds) Varuna, oh master. You are known as the Vrtra-killer, you Indra, lets the enclosed rivers run". After counting up these and other deeds, Indra becomes the allied with heaven and the poet lets Indra and Varuna together give a son to the wife of King Purukutsa, the King Trasadasyau, for the sacrifice she made of the Daurgaha-horse. The end is the request of the poet to be also recompensed for his help in this poetical settlement: (10) "Give us, Indra and Varuna, at all times the milk-cow, which does not kick (when milked)".

Indra is now placed before Varuna. Thus the Indra-worshippers and singers created to their lord the place and finally the priority in the ancient Indo-Aryan religious sphere. With the brutality characersitic to the warriors-union mentality, another singer daclares less diplomatically, in book IV (19,1-2): " Thus are thou chosen , Indra with the club (indra vajrinn), by all the gods, the helpers who willingly let themselves be called ; both worlds (ubhé ródasī) recognise thee the great, strong hero, as only one in the Vrtra battle. The gods abdicate like ancients; though Indra becamest the King of all, taking thy just place (ávasrijanta jivrayo ná devá bhúvah samrál indra satyáyonih).
"The ancient gods subordinate themsleves to his divine glory and kingly honour" (devás cit te asuryaya purvé ńu kshatraya mamire sáhansi) VII,21,7) The new rule has begun. For this reason in I,101, 3 :"Heaven and earth bow to the great man-power, under whose command stand Varuna and the sun, Indra the conducter of the Maruts we call to freindship".

The fact, that Indrás conflict is represented being with Varuna, and not with Agni-Mitra, shows that the meaning of the old myth, of the myth of the year of the son of heaven and of earth, had already been lost in the new southern homeland. One tries to interpret it as a daily course of the sun. Trh trinity of the year god had dissolved therewith into three different deities and hypostases.

deeds, Indra becomes the allied with heaven and the poet lets Indra

However this process of detachment and specialisation has not advanced so far, that the former unity should not transpire time and again. This refers also to the winter-sun-change dual Varuna-Mitra which remains as formula.

In Indra there is left of the original young Stone-age myth regarding the course of the year, only the last stage, when f.ex. as in VIII,32,22 it is said that Indra walks through three distances. Of the myth of the year there is actually only left winter-sun-change meaning of the dragon-fight, his great deed, the conquest of the dragon, the "snake from the abyss", in the waters *ahi budhnya*, - the winter demon Vrtra, with the splitting of the rock, the liberation of the waters, the "cows" and the return of the sun. Those are ideas which are found again in the Germanic sphere in the fight of Thor with the Midgar-snake, in the Greek sphere in Herakles' battle with Geryones, in the Roman epos in Hercules fight with Cacus and the capture of the cattle, (Benfey, Breal, v. Schroeder).

Even if these parts of the myth have remained with Indra, coming from an older "better" past, before he became the divine king of hosts of the migration peoples and the Battle-axe-people's Battle God, *he is no longer a cosmic God*. His singers try to lift him sky high above everything else, as : there is nothing that is equal him in heaven or on earth (IV,18,4; VII,32,23; I,165,9) Nobody, God or man is superior to him or equal to him (VI,30,4) No creature, before, later or in the present could compete with his braveness (V,42,6) He surpasses the gods (III,46,3). (II,46,2) "As the sole King of the whole world lead thou the people into battle and let them live in peace, (3) With his measures the shining one towers above all gods, the unresistible in greatness he goes beyond the air-space. " He is the "King of all" (IV,19,2), the "Self-master", self-dependent sovereign (III,46,1) etc.

But of the cosmic, in the sense of the symbol of the divine order, the *lex universalis* and the *lex nata* in the human beings, there is left nothing in Indra. *He is neither a cosmic or an ethic God* anymore. He is the "fried" of his worshippers, is sometimes called their "brother" or "father" (III,53,5; IV,17,17; X,48,1), also the freund of the ancesters in the olden times (VI,21,8). But he desires no friendship with those who do not bring him any drink-sacrifice (X,42,4). Thereas he gives goods and riches to the "pious" people (II,19,4; 22,3; VII,27,3) One asks him also not to let himself be taken up by other sacrificers, when onepprepares the Soma-drink for him (II,18,3). One asks him further for the gift of cows and horses, while he is called *gopati* "Lord of the cows" .

If Agni is the blessing-bestowing God of the little settlers, the *vasiśya's* the free, Aryan tribes, with whom the migration started once in the Psnjab, then Indra is the conducter and Battle God of the "cattle-barons" 218) of the later inmigration and conquest age, which brought the Aryan power further to the East and to the South. It is also in the later time of the great expansion period and India's conquest that there follows Indra's rising to the position of chief god of the Indian heaven. It is the age of the Brahamanas (AB 8,12) and of the epos, the age of the rule of the despotic supreme-kings (samraj) and their war nobility over larger gorups of people. Who wants to become rich, who wants to have big herds of cattle, must now adhere to the new religion and Indra. He produces the booty. He receives therefore the sacrifice of all people, who want to become rich and attain power.

sistible in greatness he goes beyond the air-space. " He is the

For this reason the author and sicrifice bringer of X,124 go away from the heavenly God who takes no saćrifice, whom no human brings an offering anymore, and turn to the sacrifice for Indra. The main thing here is that one gives Indra sufficient to drink, to booze. He is the "Lord of the intoxication" (VIII,1,21). He strengthens his men by intoxication (VIII,67,7) - quite in the same way as in the last world wars intoxicating drinks were freely passed round before an offensive. Thus the preparation of the Soma-intoxication drink for Indra the "work of men": " come to-day to this beautiful and gay intoxication and rich reward, oh Indra, come, run and drink" (VIII,55,5, a. 10) comp. 53,8), as it stands in the Book VIII, the Indra-Book. "Indra with the drinker-lip" (III,36, 10) has the surname "Soma-drinker" (soma-pa, - pavan). Before the slaying of Vrtra he drank three seas of Soma (V,29,7; VI,17,11). Once he even drank in one single draught thirty seas of Soma, as the VIII-Book (66,4) gives him credit of.

But this Homeric epoc, this low standing conception of life, of the warriors'mentality of the kings of hosts and their war nobility, was conquered by the Aryan spirit still in the Rigveda-age. The Indra-cult fell into ridicule and became a parady, which made this drunken-warrior also known in his ethic emptiness, and let him appear as what he was, - a human, all too human egoist. So the author of IX,112 paints this god, his cult and clerics, as what they really are:

1. Manyfold is our mind,
varied is what man desires:
the break of wheels the carriage builder
the break of bones the doctor,
the priest the one, who presses Soma.-
"May Soma flow towards Indra"-

The refrain of the other verses, in immitation of the cult formula sounds ironical;

3. I am a poet, papa is doctor,
mama turns the kitchen mill,
we chase incessantly after money,
as shepherds after cows.-
"May Soma flow towards Indra"- (v.Deussen)

Or still stronger, represents the author of X,119, Indra staggering through the universe, heavily intoxicated by Soma, ~~and saying~~, "in the happiest giver mood, up to the wildest pranks, and bragging lowdly, he is saying: 219)

4. A prayer is bellowed to me
as a cow to her dear child,
Oh ha, comes that from the Soma-drink?

5. I whirl like a turner
in my heart the prayer
oh ha, comes that from the Soma-drink?

6. Not even as big as a sun-dust-particle
I see now the human race
Oh ha, comes that from the Soma-drink?

7. So big are not the earth and sky
as one of my shoulders.
Oh ha, comes that from the Soma-drink?

8. Long am I reaching to the sky,
large as the round of earth
oh ha, comes that from the Soma-drink?

May Soma flow towards Indra -

9. Now I will throw the earth at once
to the right side or the left.
Oh ha, comes that from the Soma-drink?

10, I am burning to kick the earth
that she may burst to left and right.
Oh ha, comes that from the Soma-drink?

11. If I bend halfways from the sky
I can reach right down.
Oh ha, comes that from the Soma-drink?

12. I am the Great One, Great One am I,
right to the clouds I reach.
Oh ha, comes that from the Soma-drink?

13. I am going home. I have enough.
To the gods I'll bring something along.
Oh ha, comes that from the Soma-drink?

This God of the warriors'-union could never have had a deep ground in the peasant population clinging to their old beliefs. This is confirmed the author of the Indra- propaganda hymn II,12 with the verse refrain : sa, janasa'Indra "that is, you people, Indra" (5) "After whom they ask: "where is he?" -, after the terrible, and they say about him: "He is not". A doubt which the author lf VIII,1II,3, tries to refute by a kind of theophany.

The recommendation to Indra, as represented by the author of IV,24, shows the general way of thinking of his followers: (1) "What song of praise will bring Indra, the son of power, the inclined to giving? The hero is apt to give treasures to the singer. He is the lord of the cows which are due to us, you people". (2) "He is to be called upon in the battle, to be summoned".-- (3)"Only him men call from both sides in the battle". In verse 8-9 Indra speaks himself. Two parts try to win him for their side by offering Soma-drink. (11) "When he has tried the menacing fight, after he had looked at for a long time upon the combat of the foe, the consort asked the "bull" (Indra) into the house". Indra tells her now, that he has not sold himself to the opposite party, as its offer of Soma was less than the offer of this side. (9) "For the higher value he made an offer which was too small. I was glad when I went away without selling myself. The offering which was too small he did not overbid by a larger one. Weak spirits do not understand anything about trading (business) ". Thereupon follows a 10th verse, which probably has been taken over from the market, from a trader with pictures of deities:

Who will buy off this Indra from me
For 10 milk cows I will give him
When he has made short of the foes
I will take him back. (Deussen)

In the Vrsākapi-song (X,86) a later author has made a scene at home in the form of a dialogue with the following actors: Indra, his consort Indrānī, Vrsākapi, the "man-ape" (the forerunner of the Hanumant), who is Indra's friend, and along with it runs after Indrānī; finally also Vrsakapi's wife, Vrsākapāyi . V. Badke likes to see this song as a satire, in which under the covering of Indra and Indrānī are camauflaged a contemporary sovereign and his

inclined to giving? The hero is apt to give treasures to the sin-

wife. Deussen thinks that the situation is perhaps this, that Indra, seing that the Aryans do not want to bring sacrifices to him, turns towards wild tribes, symbolised through Vrsākapi, as Indranī says in the first verse:

1. One has given up the Soma-pressing
worships no more Indra as God
where Vrishākapi delights
in the riches of the Aryans, - my friend. -
Indra is higher than all.

2. Thou Indra, runnest away,
passed the wrath of Vrishakāpi
Truly, thou willst find it elsewhere
there is no more Soma-drink.-
Indra is higher than all.

L.v. Schroeder wants to see in the Vrsakāpi-song a background related to some cult: fertility, relation to the wedding ritual f.e. Vrsakapi could be a Gandharve, a Visvāvasu. This play would have been performed at a Soma-festivity , at a special festivity of the change of the sun Mahavrata. In this festivity takes place the rite of procreation of the Brahmasārin with a wench. 220) Whatever it may be the song shows how low in the estimation of the people this God Indra stood, when he goes to the beaten up and chased Vrsakapi, in order to eat and drink there once more his fill.

14. Yeh, fifteen oxes are cooked for me
even twenty, at the same time,
and I, I eat then the fat.
they fill well my belly.
Indra is higher than all.

The obscene verses exchanged between Vrsakapi and Indrani or Indra and Vrsakapayi, may have been intended for the amusement of the people.

But the greatest scorn is contained in the refrain, which the author places behind each verse, even the worst, which surely has been taken from an ancient song:
víscasmad índra úttarah: "Indra is higher than all" , "Indra is above everything".
Vox populi, vox dei. It is not the high spiritual standard of the Upanishades, nor the Greek philosophy making up accounts with the Greek deities of the Olympus, but just a people 's burlesque.
It is the same biting scorn and raw scoffing, as we find in the reformed Dutch popular tales about the "parsons" and which lead to the storming of the images. Likewise, but in a finer form, the Brahman-priesterhood , which monopolised the sacrificial act as the intermediants between earth and heaven, between the people and the Gods, have been made together with the cult a parody of, in the hymn to the frogs (VII,103). And this again referring speciall to Indra, as is seen from verse 10. The frogs(the preasts) "give us a hundred cows and a long life when we make the tousand sacrific It is the same turn of the phrase , as in the Indra hymn III,53, at the end of the 7th line.

No, ethically nothing remains any more to this God of the warrior's union. With the holy, the divine order, the rta he had nothing to do, And what was of special importance , he was no more the conducter of the souls, as Agni. He stood outside of the meanin

Indra is higher than all.

of life, outside the divine order of the circle-course (samsāra) of life. For this reason this deity could never sink into the hearts of the simple, lower sheets of the peasant population, this deity of the Indoaryan peoples'migration and conquest times. Just as he had to lose his powerful position, when the Aryan great king the war nobility of India, after the termination of the conqeusts, returned again to the sourse of religious feeling, whose centre is the human heart and the realization of the self.

The disappearing stage of these elements in the old piety and in the form of Indra and specially the disappearance of the cosmic and ethic caracter of the transcendental idea, with regard to the ancester cult and the rebirth belief, characterises the longer development stage of a peoples'migration period. If Indra and Thor were originally itendical wellfare bringing deities, of a tribe of the Indo-Germanic migration of the Battle-axe people - the Schnurkeramiker, as we have tried to show in the beginning of this work, - then the comparison of Indra and Thor shows the greater disappearing stage of the original religous thought in the Indra cult, making it clearer at the same time. Indra had both in space and time a longer way from Middle Germany to Mesopotamia and Panjab, than Thor to Jütland and the South of Scandinavia.

Thor

Thor is still quite definitely the son of Heaven and Earth, even if the singers poetry identifies the Universal Father and Odin, placing the latter instead of the old heavenly deity: son Odins och Jardar (Skald.4) or alone - sonr, Jardar , Jardar sunr respectively (Skald.17). Just as the earth is called Jord, modir þors (Gylf.36), móđur þors (Gylf.36) , móđur þórs, brúđi Odins "Thor's Mother", Odin's bride (Skald.24).

He still conserves something of the cosmic myth, more so than in Indra 's case, in as much as the yearly course trinity in the religion of the Asen, Thor (spring, East), Heimdal (summer, North), and Tyr (winter, West) was manifested. As has been mentioned before between the deity names of the three aettir "Heavenly directions, generations" of the calendar-rune-rows, figures as the lord of the third att (Týs att) Týr, instead of Ullr, the lord of the winter, who together with Freyr forms the winter-sun-change duality Ullr-Freyr (=Varuna-Mitra) of the trinity of the Wanes of the course of the year. This exchange of Ullr against the God of the Asen Tyr shows the mixing up of the Wane- and Asen religion, of the Megalith tomb people and the Battle-Axe-people, the Schnurkeramikers.

Thor is also the evident year-deity of the peasantry, as the rune-calendaric tradition of the Swedish peasant shows, in which up to the 16th -17th century has been preserved the Φ rune-of-the year as Thor belghbunten (P.37), "Thor in the bag (in the mothers's womb), the symbol of the night of /bound/ the mothers of the winter-sun-change. As with Indra, the central point of the Thor-myth lies in the spring-myth, the battle against the winter demon, the Reifriesen of the Nordic winter. That is his message as the God of the Year - to deliver the plains from the frost, to bestow fertility upon harvest and seed, and to provide blessing bringing lightnings and rains. As the passage cited by Adam con Bremen states: "Thor praesidet in aere, qui tonitrua et fulmina, ventos imbresque, serena et fruges gubernat". His hammar, Mjöllnir, is a blessing bestowing, life giving symbol, and not just a show-off weapon as Indra's club, with which he minces to pieces Vrtra and the innumerable thousands of Dasyus and other foes of the Aryas and his worshippers. This hammer-axe, formarly the ⊣⊢ thorn-hoe,

Odin's bride (Skald.24).

opened the womb of the mother earth, the mother-and tomb-house, and as the stony ploughshares also the field, as a symbol of the grave-consecration on the Danish and Swedish rune-grave-stones, and as a sign of the rebirth: "Thor consecrate these runes" (Thur wiki thasi runar - Glavendrup stones etc.) As he consecrates in the tradition of the myth with the Mjöllnir Balder's funeral pile and the ship conducting the dead, and the same hammer is placed on the knees of the bride as consecration and fertility matrimony act symbol (berid inn hamar brúpi att vigja. leggid Miollini í meyar kné. Thrymskv. 31).

For this reason the the Thor's-hammar-amulettes, coming from the Wiking-and Saga period, bear the 8, 8, S symbol of the divine power of life, the sould, of the odr and ódal of the ancesters' ground.

Thor remained the deity of the peasantry, also with regard to the "old time's belief" (trúa í forneskio), the rebirth belief. He never became the God of the king of hosts nor the God of the Warriors clan, as Odin in the Germanic migration age. This is also shown in the scorn, with which Thor is treated in the Odinssklade in the song of Harbard. Odin, in the shape of the ferryman answers Thor's call, who is coming from his Eastern journey: " What peasant is this who screams over the bay?" (Hverr er sá krl karla, er kallar um váginn?) Karl karla, " a bloke of blokes" i.e. of the community Odin calls Thor, and explains this (6) " Though dost not look to have three good farmsteads: barefooted art though in beggar's garments, without so much as pants". In the dialogue, in which the Odin of Harbard, braggingly tries - nearly as Indra - to overtrump Thor, with regard to the enumeration of the heroic deeds, Thor answers in the spirit of good steady moral sense of the peasantry, indignantly to Harbard-Odin (21) : " With a false heart hast though rewarded the gift " (Illom huga launadir pú pa dódar goafar).

The old piety and morality of the peasant stands several times opposite to the pirate and adventurers'Harbard-Odin, who is beyond good and bad. When Harbard-Odins calls scornfully to Thor: "sadly it looks in thy home: dead is, I think, thy mother " (4) the earth resting in the winter sleap, Thor answers: "That which must seem worst to all, you tell me, that the mother is dead", (pat segir pú nú, er hveriom pikkir mest at vita, at mín módir daud sé). Harbard-Odin tells Thor, that the Jarle, the chiefs" go to Odin on the Walfallen", but to Thor only the servants (Odinn a iarla, a er i val falla, en orr a raela kyn, 24). And when the steady peasant Thor finally reprimands Odin: " Where from hast though the scornful words, as I have never heard them scornfuller", Harbard-Odin replies: with the climax of scorn referring to the ancient cult of the dead and the belief in rebirth the trúa í forneskio (44) :" I got them from the people, the old in age, who live in the hills of the home-land (nam ek at monnom peim inom aldroenom, er búa i heimis haugom) And openheartedly and seriously the singer lets Thor reply to this (45): "There though givest a good name to the tombs, when though callest them the hills of the home-land" (pá gefr pú gott nafn dysjum, er pú kallar paer heimis hauga). 222)

That is the deep tragic of Indra and Odin, that they had no relation anymore with the "tomb-hills of the home-land", and with their guardians, the intermediants between the living and the departed, - with the "mothers" , the disir-dhisanas, This relation was still alive in Thor. As Freya still bears the name of Vanadís the "Wanen-Dise", so we also find "Thordis" (pór-dís) "Thordisen" are called in the Swedish legend the "mountain-vergins", bjaergjomfruen or bjaergfruen, who transmit the wisdom of the runes (runevisdom). In the Swedish legend the heavenly Father

The old piety and morality of the peasant stands several

"the ancient One" is also represented partly in the form of Thor. Thus the "Bergalte" (bjaergubbe) "the ancient in the mountain" houses in the Toråsen, in the Estern part of Småland. The peasant who has married the beautifully singing and playing virgin of the mountain, is counceled by her to reject her father's riches in the mountain, and to chose instead the chest containing the wisdom of the runes (runevisdom). Their son Ketil Runske learns afterwards from his mohter's father, Thor in the mountain, the wisdom of the runes (runeklögt) 223)

Here lies a great difference between Thor and Indra. To their relationship existing otherwise, Leopold v, Schroeder has referred in his work cited above, the "Heracles and Indra".

Also Indra has something heavy, peasant-like, especially so in his drunkeness. Both are pugnacious, drinkers, and talkative braggers, very much more pronounced in the case of Indra though. Whilst Indra developed into the God of the Kings of hosts, warrior unions and battle-conducter, Thor remained just the peasant God of the heme-country and of his ancesters'tombs. After the Asen-Wane-comparison there reigns in the North during the entire Bronze and older Icetime age a period of peace, undisturbed by any in- or emigration. The stream going northward of the Battle-axe-people with their wellfare-bringer and safeguarding conducting God, the "Asen and Wagen-Thor" (Asapórr edr Okupórr) lasted but a short time The melting together of both these people into the ancient Germanic race found its expression from the religious and cult point of view in the going up into each other, the exchange of the Wane- and Asen-religion, of two related redactions of the same ancient myth, which would remain up to the Germanic migration, and during twothousand years of peaceful domiciliation near the" hills of the home-country". Thor and Frey remained the wellfare bringer, the conducting Gods of the fulltrúi, "whom one offers wholehearted loyalty, of the ancient Odals peasant-families of Norway, emigrating from the new royal violence, - not Odin.

For this reason Thor did not share Indra's fate. No burlesque or parody has been made on him. In the sole satire regarding the deities, during the time of the decline of the Eddic Asen belief of God, in the Lokasenna, the slander of Loki stops short only at the unimpeachable figure of the peasnat God and his heavenly hammer, and flees away.

Thor is not the king of hosts, neither the God of the Warrior's union. This decline of the ancient Indo-Germanic wellfare bringer belief takes place in the North only in the last Indo-European peoples'migration period, in the Germanic, with Walhall - Odin.

It is a special mentality of men, which creates this leader God of the kings of hosts and their warriors union. And it is a mentality of men related to the above, which in later ages of the totalitarian states, reaches back to the warriors-union ideology, from the point of view of spiritual history, and tries to make use of it ideologically. Stig Wikander declares in the foreword of his dissertation "The Aryan Male-union" 224), that his investigation has been inspired by the"pioneer work of Otto Höfler", "which results have been chiefly assembled in his work "Secret German cult societies" (1934), - and that Höfler is only the typical expression of this contemporary, ideologically conditioned, investigation. Secondary historical forms of expression of primitive conditions of civilization ((Primitice Gemeinschaftskultur" -Hans Neumann), as the worriors-union of the peoples'migration period, are declared, upon reference to parallel forms of expression of the primitive conditions of civilization, to be valid for the entire antiquity and are reprojected backwards into the past.

The same mixing up and effacing can be traced also in the philological work of Wikander, when he believed to be able to show

the conducting Gods of the fulltrúi, "whom one offers wholehearted
loyalty, of the ancient Odals peasant-families of Norway, emigra-

a close relationship between Agni and the gods of the warriors-union. If they are present they can only belong to a period of decline, i.e. to the Indo-Iranian peoples'migration period, when one could have been eager to utilize the ancient belief on behalf of the warriors-union. In the Boghazköi texts Agni is not mentioned by the marijanni but Indra. Thus if, as Wikander supposes (P. 72) there took place in the entire Iranian sphere a change and demonisation of the whole of the warrior-union's terminology, owing to which also Agni disappeared, this lies in line with the Iranian reformation of Zarathustra. It is the departure of the spoilt popular belief, to which also Agni and Mithra fell to, and in whose place the great basic thoughts of the old and ancient religion are again being raised into the abstract hight of the idea, the Highest Existence, Ahura Mazda - Zervan, the divine order of the universe (asa), and the conception of the Ancesters'souls (Vohu Manah) the link between heaven and earth, the Gahtic parallel to Fravasis the sum total of the ancestors'spirits (H. Nyberg) (See Prol.II).

India's development did not bring about a break with the popular belief, as was the case during the Calvenistic reformation of Zarathustra, but it reached back directly to the former basic realizations of the ancient religion, to the spiritual heritage of the ancesters, as it was found in the popular belief of the Rigveda. For this organic never interrupted, inner development of the Indo-Aryan spirit it is characteristic that it were these kings and this war-nobility, the Ksatriyas, who conquered inwardly the heritage of the peoples'migration age, the conception of the warrior-union's universe,and the Brahmane state-deity-belief and monopolised sacrificial cult. They looked again for the higher meaning , a laymen's reformation. So this development proceeded towards its "Self", and thus again to the Universal Soul, the Universal Spirit.

It is characteristic in its sequence, that the spirit of the Upanishad-age does not condemn this Indra in the way of Zarathustra, and does not reject him, but lets him go in the Chandogya-Upanishad (VIII,7) to the Highest Existence, Prajapati, the Lord of the humans and of the prayers, in order to find the real Self. Three times Indra returns thrice thirtytwo years he remains in the sacred disciple state. Finally a forth time for five years, making a total of hundert and one year, in order to find this Self (Atman) and to realize him, to deliver himself and to enter into the supreme Light.

XII. The Rigveda heritage and the Indian message.

> " Who givet us back to the Great
> Aditi, so we may see the father
> and mother?" Rigveda I,24

At the end,here, we turn back,in the summing up of our considerations, once more to our starting point, Max Müller's edition of the Rigveda and the theory about the age and the origin of the Rigveda and of the Rigveda-religion. This is fundamentally important because it is characteristic for the conception and the possibilities of perception of its age.

In his Cambridge Lectures, published under the title "India, what can it teach us?" he says: " I shall say even more, and I have said before namely, that supposing that the Vedic hymns were composed between 1500 and 1000 B.C. we can hardly understand how at so early a date, the

proceeded towards its "Self", and thus again to the Universal Soul, the Universal Spirit.

Indians had developed ideas, which to us sound decidedly modern. I should give anything if I could escape from the conclusion that the collection of the Vedic Hymns, a collection in ten books, existed at least 1000 B.C. that is about 500 years before the rise of Buddhism. I do not mean to say that something may not be discovered hereafter to enable us to refer that collection to a later date. All I say is that, so far as we know, at present, So far as all honest Sanskrit scholars know at present, we cannot well bring our pre-Buddistic literature into narrower limits than 500 years". 225)

It is the typical revolutionary concepcion of the 19th century ~~the technical civilization~~ to put on a par with the technical civilization, the spiritual development, as a parallel curve. In the beginning there is the primitive, the primitive collective civilization (primitive Gemeinschaftskultur" (Hans Naumann). And accordingly was elaborated M.Müller's scheme of the religious development, as expressed it already in his Hibbert Lectures. 226) The human religion is in its beginning stage is conditioned ~~through~~ by the perceptible forms of existence conveyed by the senses. These sebse-objects should be devided into: 1) tangible, 2) semi-tangible, 3)non-tangible. To the first stage belong: stones, mussels, bones etc; to the second: trees, mountains, rivers, the sea, the earth - as semideities; to the third: the sky, the stars, the sun, the moon, the twilight - deities. The further development takes place as a changing from the visible into the invisible, from the bright beeings (Devas), semitangible like rivers etc. to the sky, thunder, sun, the Devas as Gods, - intangible. The way was traced out by nature herself: that old road led the Aryans from visible to invisible, from the finite to the infinite, as it leads us still, from the known to the unknown, from nature to nature's God". 226)

This evolutionary scheme, of the tecno-mechanical age, appears to day, in the light of the ancient religion and the history of symbols, as completely untenantable. As far as we can proceed to-day on this new road, into the preancient spiritual history of homo sapiens diluvialis eurasianus, we recognize, that in the beginning there stands the irrational, the abstraction, the symbol.

What the Indian reformation age in the Upanishad and Vedanta period has regognized and formulated as the origin of religion, is actually the Rigveda-legacy of the ancient ages, the tradition of the Indo-Aryan popular belief. Thus it is also stated in the Maitrayana-Upanishad 6,16:

Dve vāva brahmano rūpe kā́lascā́-
kā́lascatha yah prāgādityāt so 'kālo
'kalo 'tha ya ādityadyāh sa kālah
sakalah sakalasya vā etad rūpam yat
samvatsarah samvatsarat khalv eva-
māh prajāh parjāyante, samvatsarene-
ha vai jātā vivardhante samvatsare
pratyastam yanti,tasmat samvatsaro
vai prajāpatih kālo ńnam brahman-
īdam ātmā.

Truly there are two forms of Brahman, the time and the non-time. Nanel, what there was before the sun, is the non-time, the indivisible (akāla without parts)and what began with the sun _aditya)that is the time, is the divisible. The form of appearance of the divisible is the year, and from the year spring these beings, through the year also, after they have sprung from here, they grow, and enter again into the year. (Taitt.Upan.3,1)That is why the year is truly the Prajati, the time the food, the abod of Brahman and Atman. 227)

to day, in the light of the ancient religion and the history of sym-

Mahā-Nārāyana Upanishad 63,15:
Brahmā viśvah katamah svayambhūh prajāpatih samvatsara iti samvatsaro s'sāvādityo ya esa āditye purusah sa paramesthī brahmātā. - esa purusa esa bhūtānām adhipatih.

Brahman is omnipresent, Katamah (highest bliss), Svayambhuh and when it is said "The year is Prajāpati (Lord of all beings), then that sun (aditya) is the year the Purusha in the sun, /but the/ is Parameshtin, is Brahman,

-- but that Purusha is the highest Lord of all beings. 228)

Māha-Upanishad 1:
Tat purusam puruso niveśya nāsya pradhāna samvatsarā jāyante. Samvatsarād adhijāyante.

This Purusha the preancient Purusha put in (as Creator). But his being do not arise without the year, but they arise within the year. 229)

That is the original experience of the homo sapiens diluvialis eurasianus in the "White country" sveta dvipa: the divisibility of time and space by the passage of the sun in the places where she rises and sets at the edge of the sky and earth, from the point of view of human observation, the ⏀ or ⑧ of the standing still of the sun in the year, in the North and South = summer and winter. Only there in the subarctic zone alone where the light europide Urrasse was extended from the lake of Baikal to the Atlantic Ocean, could this divisibility of time and space primarily be experienced, lived andx recognized, as the great divine order of the cosmos. For this reason there appear in the North Eurasian and the North American space, in the neolithe-daughter-civilizations, of this North Eurasian mother civilization, in conformity with each other the diagram of the deity, the diagrams of this division of time and space of the heavenly regions and of the year: ⏀ > ⊕ > ⊛ ; equally the other sign which hangs together with it 8,8,S,S the signs of the heaven-earth-path of the sun in the year, the heavenxx-earth-road of the wellfare-bringer and the soul conducter, the symbol of the divine power, of the soul, the life, generations, descendents and of the divine order. Also the old Chinese symbolic picture of tao , of the divine order, Yang and Ying, the heaven-earth-path of tao, correspondingly to the Rigvedic "path of the divine order" (rtasya pántham), which is the "path of the sun" (pántham suryaya VIII,7,8) the heaxven-earth road of Agni, Devayana and Pitryana (See Prol.II.chapter VIII).

From this basic form is derived the reparting of the year, of the heavenly regions, seasons, cosmic characteristics of the ✳ diagram of the 8 kua , as well as the Nordic 8 aettir ⊛

The "book of the changes", I King tells us about a mythiological heros from the hunters'age (!), who is called Bau Hi or Fu Hi (in Be Hu Tung). It is said about him in Da Dschuan , chap.II (translation Richard Wolhelm): "When in the ancient times Bau Hi ruled the world, then he looked up and viewed the pictures in the sky, looked down and viewed the happenings upo the earth. Directly he went out of himself, indirectly he went out of the things. He invented the eight signs, in order to come in touch with the virtues of the fair Gods and to arrange the relations of all beings." The Be Hu Tung tells us about this ancient time: "In the ancient times there did not exist any ethic and social order. Humans knew aonly their mother not their father. So came Fu Hi and looked up at the sky, looked down an viewed the happenings on earth. He united man and woman, arranged the 5 transformation stages and put down the laws of humanity. He drew the eight signs, in order to rule the world". 230)

About the origina of I King, the "book of changes" it is said in Schou Gua, "Study of the signs" : (§2): "The holy wise ones from the ancient times made the book of the changes thus : they wanted to explore the order of the inner law and of fate. For that reason they fixed the tao of the sky and called it the dark and the light (i.e. the kathodos an anodos halves of the ⏀ year

of the sun in the year, the heavenxx-earth-road of the wellfare-bringer
and the soul conducter, the symbol of the divine power, of the soul, the

(§1)"They view the changes in the dark and the light and fix the signs accordingly. They believe themselves to be in harmony with the divine order (tao) and life and fix accordingly the ~~xxxxx~~ order of the right. Whilst they thought minitely about the order of the external world, down to its end, and followed the law of their inner self in its deepest point, they arrived so far as to understand the workings of fate". 231)

This is the most classic formulation of natures laws and its origin that we possess. Even if the tradition belongs already to the later patriarchal period and to the older wu-period, and ignores the period of the matriarchal family chamanismus, from which the tao- experience originates in its oldest form, whilst the memory of the hunters 'age has been still kept in-tact.

It is that age-old testimony which we likewise find on the other side of the Bering Straits, and which W. Schmidt mentioned in the song of the Praries-Potawatomi-Indians: "You cannot see the Great Spirit. You cannot even see his traces. How would I know Him? I do not see the Spirit. I do not even know which thing He resembles. But you all know that there exists a true Spirit. He is that, what we feel, when we act rightly. If we follow this path, we feel, that the Great Spirit is indeed great". 232)

According to the records of the Jesuite missionaries from the earliest times of colonization, the Potawatomi believed in a "Great Spirit", Katsi Munito "Creator of Heaven and Earth, who was also called Tsipúmama "Power of powers" 233) Of this Great Spirit manito, testified a converted Schamane of Lenape (Delaware), from his popular belief, that he was "quite light", dressed in day-time, in the most brilliant day, a day of many years, a day of eternal duration". 234) (Comp. P.65-66) It is the same ancient confession of belief, which we find with the Alaska Eskimos in the ideogram of the Highest Being Sila ⁙ or ✳ and the sign 8 of the day- and year-course of the sun and the "divine power".

This tao, this rta, the divine law in the human being as an inner experience of the great visible divine order in the cosmos, of the "wheel of time" (cakra rtásya), is the age of the Universal Mother, Aditi. As Laotse has formulated it just as classically in Tao Te King, as it has been done in the I King:

I. Tao, which can be said, is not the eternal tao. The name that can be named is not the eternal name. Nameless is the origin of heaven and earth Having a name the mother of all things.

IV. Tao - how deep it is. It resembles the honoured ancestor of all things I do not know, whose child it is. It was of Shang Ti (the Lord of heaven)

XXV. Something was build from the chaos, before there came the heaven and earth. Oh how still how ~~empty~~ (formless) it is independent and does not change. It wanders in a circle and does not know incertitude. It can be called the Mother of all, what is under the sky. I do not know its name. I call it TAO.

LII. The world has an origin, that is the Mother of the universe (Tao) 235)

This North-Aurasian, North-American homo sapiens, the child of that ancient mother, śveta dvipa, experienced the irrational not otherwise as much later also Emanuel Kant, who in his "Critic of the practical reason" testifies to the unchangeable validity of the ancient experiences: "Two things fill the mind with ever new and increasing admiration and reverance, the more often and longer one reflects upon it: the starfilled sky above me and the moral law in me".

Thus the pre-North-Eurasian and pre-Indogermanic humanity reverende the sign of the divisibility of time and space between heaven and earth as symbol, idiogram of the Highest Being and of the Universal Mother, as well as the divine order outside and inside of the human being. It is the symbol of the realization of God and the recognition of God. One

experience of the great visible divine order in the cosmos, of the "wheel of time" (cakra rtásya), is the age of the Universal Mother, Aditi. As

One could call these pre Indo-European and pre-Indo-Germanic people "wheel worshippers". Their rock drawings show the"wheel" ⊛ as the symbol of their cult, long before the "visible" and "tangible" wheel existed, which f.ex. came to North-America first in the recent historical times with the European colonization. Not the nomina, which the old Aryans of India would have given to those "tangible" and "visible" things in nature and then to the "visible - intangible" powers of nature, would have made us look for the numina. The numinous lies much afore.

The Universal Spirit and the Universal Mother are older than the more human, conception come more nearer of the Heavenly Father and Mother Earth. And first the loss of the ancient cosmic experience, the breaking up of the old cosmic myth of the course of the year in the course of the immigration into the Southern home-country, the stratification of different peoples'migration waves divided between themselves by time and space, and the change of the universal conception,as a result of it, in its fullest meaning, could bring to a complex polytheistic formation. Which again stretches up in the sense of the "henotheismus" and "kathenotheismus" of Max Müller,into the pre-former hights of the idea, re-spiritualizes the fallen and darkened popular belief, and lifts it once more back to the hight of the abstractum. As the Indian religious philosophy brought back the heavenly father Dyauspitar, removed to the Otiosity, to the stage of the Universal Spirit, the Brahman, from which Brahman crystallized, so also the idea of the wellfare-bringer, the Son of Heaven and God, - Agni, The ancestor of humanity was transferred into the pre-man, the "man", Purusha, as the unity of the Universe.

With the Purusha-hymn X,90 as the development of the Rigveda religous philosophy, the Rigveda- Samhitā comes to an inward end. At the end stands the "Man", the Godly-Man, the Universal-man, just as once this Aryan man has experienced it in the beginning, in God's universe. He is also Brahman, seen under the symbol of the sun, the origin of all time. He is creation's first-born and is being reborn in evry mother's womb. He is in man's innermost self and omnipresent; he is the life-giving principle in every particular,and the soul, the cosmic-symbolically of sixteen parts, is the spychic organ of the universum. (Vāj. Samh. 31,17-22) 32, 1-3).

India is guarding a spiritual heritage, as no other people of the earth possesses in unbroken traditional duration. It is that divine human heritage, the knowledge about the"Self" , as the point , where man can experience in his innermost self the union with what is beyond, with the Universal Spirit. Whilst sinking into the "Self", as a union with higher dimensions, he possesses a source, from which the divine luminous powers can break forth, for the salvation of our humanity and its earth, which is sinking into the deepest night and misery. The activisation of India's Yoga-powers, the heritage of those ancient Rishi's, is perhaps the decisive question for the making possible of a new human - and world - order. If we are to give a base to a new human- and world- order, as a new peoples - law, then the only ground we can build on is Man-Himself. Thus the question arises, whether we will find our way to the elevated aim of beaing humans, whether we will find the way back to the divine spark in us, to our soul. We are separated by the migration and worriors-union ages from this former experience of the divine spark, of the feeling of being a human. We have further extended this age by the imperialistic colonization policy of the West, in the world-wars for economic domination, in which the human settling places and civilization are being devastated and the population killed, chased away, dragged away, quite so as the host- and state-

just as once this Aryan man has experienced it in the beginning,
in God's universe. He is also Brahman, seen under the symbol of

kings of the Orient wanted to be praised for on their commemoration scripts. Mephistopheles, in the Faust-prologue, believes to be able to say in view of this result of the formation and the development of mankind:

> A little better he would live
> Had Thou not given him the shining of the heavenly light
> He calls it reason,and uses it solely
> To be more biestly than the biest.

Goethe had not experienced the apokalyptic rising up to the first and second world wars of the 20th century, when he wrote those words. Are we going to find back to the " shining of the heavenly light", which already once appeared to a mankind awaking to consciousness, as the meaning of being a human?

For the attainment, and reattainment of being a human, as the base for a new human order, we must first become humans. No human power and state organizations and their powerful forceful means can form, from outside, the new humanity. She must come from her very innermost, if this new order is to come and to last. Man must find back to himself, to his "Self", to the entrance hidden in his soul to "the shining of the heavenly light" in order to be human and to see the human in his fellow-men.

We must create a new humanity, with a new clean body, in which the soul can produce living values. The sport alone, cannot create this new body and this new man. So much knew already a Xenophanes from Kolophon, when in the post Homeric classic Hellas of the Olympiade, the athletic man was deified. What India has given to the world as sacred legacy and heritage of the ancient times is: the sinking into the "Self" in order to regain a higher stage of humanity, which again will create the higher body. As it is already said in the Svetaśvatara-Upanishad 2,12-13 :

> He knows nothing of sickness, age and suffering
> Who obtains a body from the Yoga-fire.
> Vitality, health, non-covetousness,
> A clear countenance, and pleasant voice,
> Sweet smell, little excretions
> Therin first Yoga is confirmed. (Deussen)

We look towards India, whether they will succeed to form the Yoga-practice to conform with our Western everyday and working life, as Sahbji Maharaj did with his Radha Saomi- brotherhood and sisterhood in Dayalbagh, the "Garden of the Lord".

Something else is needed for that, as we learn from the walk into the past to the origin of rta, of tao : it is the"walk to the mothers, to whom a powerless Mephistopheles must let Faust go. Not the totalitarian state, not the manly proffessional organizations, not even the theological and philosophical church- and university education, can bring "man" again to his higher form, if not the old fundamentals of family-religiousness are acquired. The "sinking" into our "Self" as union with the higher world, we have tried for a century in the re-discovered spiritualistic phenomena, and have tried to investigate it and reason it out parapsychologically, and to think that this was once common property , human property, in the age of the "Mothers" 236). If we want to establish the union with the "above" for the rebuilding of our human society, we need again the "Mothers", the mataras next to the pitars, as the eternal feminine which draws upwards, - the born intermediate between the earth and heaven, the mediater of the divine love, who alone can help us to overwin and remove the hate pervading the world.

He knows nothing of sickness, age and suffering

Also in this instance we must overcome the fateful heritage of the migration and worrior-union -religion. When is India's heritage the communion of the "Mothers" and the "Fathers" going to be given back to our suffering humanity, in order to purify our lives and our earth?

The question, which the author of the Rigveda-Hymn I,24 put in form of a prayer: "Who will give us back to the Great Aditi, that I may see Father and Mother "? (.91)

The curse of the battle-chariot-age becomes true from world-war to world-war with the force of the innermost destiny, right down to the complete destruction of all human living values. When will men be given back to that divine love, which was the original meaning of our human consciousness and its rising above the animal battle of nature. That divine love, of which also speaks Rigveda X, 129 in the Nasadāsiya-Hymn, as of the most wonderful and elevated, and what is the heritage and the legacy of the Rigveda from ancient ages to the present times:

Then there was not non-existence, or existence,
no space of air, no sky above it.
Who kept the world in order, who closed it in?
Where was the deep precipice, where the sea?

There was no death nor immortality,
there was no night, the day was none.-
Windless breathed in the primary origin
the One, except whom no other was.

Darkness enfolded the entire world,
an ocean without light, forlorn in night; -
then was, what in the bowl there hidden been,
the One born through the heat-pain power.

From this arose created first
as the germ-seed of realization, love:-
the root of existence the wise-men found
in the Non-existence, searching in the heart's desire.

(Deussen)

May this love, kāma, the Eros, which the manas, the capacity of perception, the reason as mind, has once recognized and experienced lead to "Self"-knowledge and to the experience of a new mankind, to find again the Kingdom of God, which is in us and should be again between us. Christ's death on Golgotha, to free us from the "law" has so far been still in vain.

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the One born through the heat-pain power.